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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

SEPTEMBER, 1824.

HISTORY OF THE CALLEMBERG INSTITUTION.

No. II.

IN a former communication, some account of the "*origin*" of the Callenberg Institution was laid before your readers. We took leave of Mr. Schultz's narrative at the period when the pious founder, at the instigation of some of his friends, was seeking out for proper persons to go as missionaries among the Jews, in the close of the year 1729.

"In the year 1730," resumes our author, "God shewed that he was able to send out labourers, and to furnish means for their support. In this year a graduate named Weidmann, from Wurtemberg, was recommended from Vienna to M. Callenberg. This Mr. Weidmann, at his own expence, and without having sought the aid or opinion of others, had already travelled two years among the Jews; and he requested nothing more than that he might be furnished with books to distribute among that people."

For this person Dr. Callenberg provided a reception at Halle, and

associated with him a pious young man of the name of Manitius; the result of their mutual intercourse was, that the latter determined to accompany Weidmann in his travels among the Jews. On his resolution becoming known, it was reported to his family, who stood high at court, that Manitius was gone into Poland for the purpose of becoming a Jew; and this report, as may be supposed, caused in them not a little alarm. They immediately applied to Dr. Callenberg for an explanation, but on being informed as to the real truth of the matter, they dismissed their fears, and his father boldly declared, that if he had ten sons who should wish to give themselves to the service of the Institution, he would not prevent them. In the year above alluded to (1730), the subscriptions were so much increased as to enable Dr. Callenberg to give an allowance to the two missionaries of two dollars per week. This was soon after augmented, without impeding the operations at the press. Between the years 1730 and 1736, the two missionaries travelled through the following countries on the business

of the Institution; viz. Poland, Denmark, Bohemia, England, and Germany. For a particular account of their transactions on these occasions, our author refers us to sixteen successive reports which issued from the press of the Institution under the direction of Dr. Callenberg. In the year 1735, a pious nobleman left a bequest of 50 dollars to the Institution, for the purpose of defraying the expences of a third missionary, who might occasionally accompany one or both of the former. For such a person Dr. Callenberg searched at Halle and Jena, but searched in vain. It happened, however, that at this juncture, Weidmann and Manitius were meditating a tour through Prussia, Courland, and Russia. By them Callenberg addressed a letter to Dr. Salthenius of Konigsburg, requesting his assistance in procuring a suitable person. On this letter being presented to him, it immediately occurred to Dr. Salthenius that there was a student under his own roof who might suit the object in view. This person was no other than Stephen Schultz himself, the author of the history from which the present account is extracted, who having thus introduced himself, for the first time, to the reader's notice, proceeds to give the particulars respecting his birth and early years.

He tells us that he was born at Hatow, in Poland, in the year 1714, of honest parents, who at that time were much impoverished by war and conflagration. In their more prosperous days, his mother had designed him for the University, and on his birth had named him Stephen, expressing a fervent wish that he might lead the life of Stephen, though it should end in his death. At the age of

five he was sent to school, and (what should not fail to direct our attention to an overruling and disposing providence,) even at this early period, began to discover that predilection for the Jews, which was designed in after times to be so great a blessing to their nation.

"I was in the habit," he says, "of spending my play hours in the neighbouring Jews' school. One day, my mother asked me what I had to do so much there, she hoped I would not become a Jew. To this, as my mother afterwards told me, I answered, 'No, I shall not become a Jew, but I shall study and learn the Talmud, and convert the Jews.' My mother, with tears replied, 'Ah, my son, that indeed I had intended, but we are too poor.' To this I was said to have replied, 'Dear mother, time will teach us what to do.'"

Till the age of thirteen, Stephen continued under his father's roof. From thence he was removed to Sobziniec, where, two years before, and in the eleventh year of his age, he had been admitted to the holy sacrament. From Sobziniec he was again removed to Butzow in Cassaben. Here it was thought proper to place him under the care of a medical person whose name was Pfeffer. This person he tells us, treated him with the most paternal kindness, and under his roof he learned something of medicine and the use of herbs, which afterwards was of important service to him. At this period, however, he suffered considerable interruption in his proper studies. He was at length led by the providence of God (as he piously expresses it) to Stolfe in Pomerania. From that time his studies appear to have been less interrupted; and from

thence he removed to Königsberg, where he remained in the house of Dr. Salthenius till the period already mentioned. "When Dr. Salthenius," proceeds our Author, "was asked by Weidmann and Manitius whether he knew of any one who would accompany them, he desired me to be called, and informed me of their proposal. I asked for some days to consider of it, but in twenty-four hours afterwards, I returned for answer, that with the help of God, I would make a journey with them for trial."

On the 29th May, 1736, he accordingly commenced his first journey among the Jews in company with Weidmann and Manitius. On this occasion they passed through the *Curish Haff**, Samogitia, and Courland, to Mittau. Here Manitius left them to proceed to Petersburg; and our author and Weidmann, passing through Poland and a part of the kingdom of Prussia, came to Dantzic. From this place Schultz addressed a letter to Dr. Callenberg, to the following effect: "That having already perceived that God intended to make use of him for the purposes of the Institution, he was about to return to Königsberg to finish his academical studies, and prepare himself without delay for his future mission." On his return to the University, he prosecuted with diligence his accustomed studies, to which he now added that of several oriental languages. At this time he appears also to have regularly given lectures to the first class of undergraduates at Frederick's Collegc. The year following, he was made senior in the Po-

lish seminary, and shortly after, minister at the workhouse. Here he performed the service every Sunday in the Polish and German languages. Such zeal, coupled with such abilities, could not suffer him to remain unnoticed; accordingly we find that several situations of importance and value were offered to him. These; however, he steadily refused, pleading his previous engagements to serve the Institution. In the year 1739, the increasing infirmities of Mr. Weidmann prevented his travelling any longer for the Institution. Dr. Callenberg then proposed to our author to resume his former employments at the University; and the office of Superintendent just falling vacant at the time, he was pressed to accept of it. Upon taking the opinion of his friends on the subject, he was advised to refer the matter to the Faculty of Theology at Königsberg. The account of this conference between our author and the Königsberg divines, is so interesting, that I will endeavour to give it as nearly as may be in his own words. "At the time appointed, I waited on the faculty, and was asked, whether I could refuse the proposal of Dr. Callenberg with a good conscience. To this my answer was, I owe obedience to you as fathers; if, therefore, you bid me to quit this calling among the Jews, I can do it with a good conscience. For a further answer, I will only say, that if God should ask me in the day of judgment, 1. Have not I given thee from thy very childhood a desire to become useful to the Jews? I should be obliged to answer, 'Yea, Lord.' 2. Did I not shew thee three years ago, on thy first journey of trial, that I can give thee ability to labour?

* An estuary of the Baltic, to the north of Königsberg.

I must answer, 'Yea, Lord.' 3. Have not I shewn thee that the harvest amongst the Jews is great, and the labourers few? To this also I should be obliged to answer, 'Yes.' 4. Did not I shew thee on a further *second* journey, that thou hadst many and good opportunities of access to the Jews; and therefore hadst thou not reason to conclude that if thou hadst continued thy journeys amongst them, thou wouldst have met with more success? My answer to this would be, 'Certainly, Lord.' And, 5. If the Lord should ask, Why then didst thou not continue to follow the call that was sent to thee? I would refer for the answer to the venerable Theological Faculty. To this they said, 'We will not be responsible for it, go in God's name.' Then they blessed me and let me go. I now set my matters in order, and took leave of the workhouse and Frederick's College, not without much painful feeling on my own part, as on the part of the people among whom, by the grace of God, I had laboured with good success."

Who can help being struck with the true Christian disinterestedness manifested in the conduct of Schultz on this occasion? And to what excellent principle shall we trace such conduct, but real and simple Christian faith?

At the close of the year 1739, our author bade adieu to Konigsburg, and came to Halle. Here he was received with the greatest affection by Dr. Callenberg and his former associate Manitius. After a short stay he left Halle, and proceeded to Anhalt. In the following year he traversed, in company with Manitius, the countries of Hesse and Hanover, visited Frankfort on the Mayne, and pro-

ceeding up the Rhine to Halle entered Switzerland. From thence they returned towards the end of the year 1741; and here, to their great sorrow, they found Dr. Callenberg dangerously ill. In consequence of this, and at the Professor's own request, Schultz undertook to supply his place for a time as lecturer in Hebrew and Syriac; and this office he fulfilled to the satisfaction of all parties, till the restoration of Dr. Callenberg's health enabled him again to resume his post.

The former part of the year 1742, was spent by our author in seclusion at Halle. Towards the close of it, he again issued forth, and taking with him his old associate Manitius, they visited the countries of Lower Saxony, Holstein, and Denmark. In the following year they travelled through Silesia and Poland, and finally arrived at Konigsberg. Here again another valuable situation was offered to Schultz, which he again refused, alleging the same reasons as before.

On leaving Konigsberg, two students named Rypki and Leske, returned with our travellers to Halle. Towards the close of the year, the increasing infirmities of Manitius obliged him, though with much reluctance, to relinquish his engagements with the Institution; and the two students just named, having entered upon permanent situations at Halle, our author was now left to prosecute his pious labours alone. The resignation of Manitius was a cause of the sincerest sorrow both to himself and Schultz; the latter is said to have exclaimed at their last parting, "Dear brother, a good master never sends away an old servant from his house, without providing

another in his stead." To this Manitius replied with tears, "My brother, may thy words become true!" "Scarcely had he gone out," says the narrative, "when a pious student named Daniel Heuzanius came to me; with this person I had formerly made acquaintance, and he now brought me the welcome tidings, that his father, who was minister of the hospital at Fishbeek, had at length consented to his accompanying me in my travels among the Jews. I was rejoiced at these unexpected tidings, and Manitius, who at this moment returned, took part in my joy. We thanked God who had provided for us in so wise and fatherly a manner." In the year 1744, Schultz, with his new companion, again visited Anhalt, and passing up the Rhine, entered Switzerland. "Here," he says, "we met with an aged and pious man named Samuel Lueius, well known as a learned divine. He said to my fellow traveller, 'O pray the Lord Jesus to give you an heart altogether filled with love to the Jews.' The short but fervent address of the old man, appears to have been, under the blessing of God, a support to this young missionary throughout his future ministry among the Jews.

The earnest attention of Schultz had for some time been directed towards the East. He longed to visit those lost sheep of the house of Israel who inhabited that part of the world. It was, therefore, with a view to this object especially, that at the close of that year he undertook a preparatory journey into Russia; for it was the wish of several friends of the Institution, who resided in that country, to receive from our author's own lips a more full account of his

extensive labours among the Jews. In the following year (1745) two candidates presented themselves for the service of the Institution. Henzenius took one whose name was Plessing, and proceeded to the borders of the kingdom of Bohemia, to visit those Jews who had been lately driven from that country, while Schultz, accompanied by the other, named Muthman, began his tour into Russia. It was thought advisable, on this occasion, to pass through Sweden. Proceeding therefore through Pomerania, they embarked at Stralsund, and landed on the opposite coast at Barsund. From thence they travelled over land to Stockholm.

Having spent a few weeks in this city, they again embarked, and sailing up the Gulph of Finland, came to Petersburg. Having thus entered Russia at its capital, they proceeded to visit several places of note, among which are mentioned the cities of Narva, Revel, and Riga. Leaving Russia, they traversed the northern extremity of Poland, and entering the Prussian dominions, passed through the cities of Konigsburg, Dantzic, and Berlin, and finally arrived at Halle in Saxony. Here the professorship of Oriental languages, just become vacant by the death of Dr. Rawe, was offered to our Author; but this, like all the former offers of the same description, he thought proper to refuse, though pressed by the earnest solicitation of many of his friends. It appears that his particular reason for not acceding to the proposal on the present occasion, was his fear that without his personal assistance, the learning and ingenuity of the Jewish Rabbins might prove an overmatch for the inexperience of his younger associates. The loss how-

ever of these new associates, he was soon after called upon to deplore. Henzenius was summoned away to the assistance of his revered parent, who was fast declining under the infirmities of old age; and the remaining two, one of whom appears to have had indifferant health, were prevailed upon to accept permanent situations, one in Anhalt, and the other in the Palatinate. Thus, at the close of the year 1745, our indefatigable traveller was once more left to labour alone. This, however, was not permitted to continue long. That gracious and kind Father, who well knows the necessities of all his children, provided another companion for him towards the middle of the ensuing year. With this person he travelled in the course of the year, to Frankfort on the Mayne, Hesse, and Westphalia. In the year following, (1747) they visited Silesia, Lithuania, and Hungary, and came to the city of Peterwarden. Crossing the Danube at this place, they continued their course on the Illyrian side till they reached Presburg; and from thence they returned through Upper Silesia and Saxony to Halle.*

In the year 1748, our author finding another companion of the name of Bennewitz again left Halle,

and passing through Hamburg, visited the capital of Denmark. Leaving Copenhagen, they traversed that part of Holland called Friesland, and returned through Mecklenburg to Halle.

A circumstance now occurred which caused Schultz much uneasiness for a time. His companion, Mr. Bennewitz, was led to embrace some extravagant notions; and thought that unless the Jews could be immediately gathered together in a body, become Christians, and form a separate kingdom, all labour in their behalf would be in vain. Dr. Callenberg and others of his friends, finding that he had adopted these erroneous views, seriously warned him against the spirit of fanaticism. In the beginning he seems to have listened to them with deference; "but afterwards," proceeds our author, "he was so overcome by temptation, that he went away privately. Those friends whom he visited in this aberration in Magdeburg, Hanover, and Hamburg, endeavoured to set him right in the spirit of meekness, but all in vain, till at length he came to Konigsberg, where, (as I have been informed,) he obtained rest in his mind, and through a blessed death was taken into eternal rest." "During this time," Schultz adds, "I was again alone; but this was not long, for in the year 1749, the Lord again added to me a pious candidate of the name of Albert Frederic Woltersdorf, the son of an experienced and pious minister at Berlin."

In the year 1749, our author visited England, in company with Mr. Woltersdorf, passing through Holland on his way. On his return he again visited the low countries, and passing through Westphalia, came to Frankfort on the

* I have been thus particular in noting the several cities and countries visited by Schultz, thinking that some of your readers, either at home or abroad, may wish to trace the route of this indefatigable missionary on the map. I think most of the places mentioned may be found in a good modern Atlas; but your readers will be aware that the geography of Europe having been so much changed since the days of Schultz, some few names here mentioned, may not be retained in some of the more recent collections of maps.

Mayne. Thence our travellers proceeded to Augsburg in Bavaria, and crossing the Rhetian Alps, came through the Tyrol and Lombardy to Venice. Crossing the Adriatic, they landed in the States of the Church at Ancona, and proceeded to Rome by way of Loretto. Here they found several opportunities of labouring among the Jews both in public and private. After staying at the capital for about six weeks, they returned to Venice by way of Viterbo, Pisano, Leghorn, Florence, and Ferrara. On their way homeward, they crossed the Alps at Mount St. Gothard, and passing through the principal cantons of Switzerland and the countries of Suabia and Franconia, arrived in safety at Halle. In the year 1751, they travelled through Hesse and the Palatinate to Strasburg, and returned to wards the close of it to Halle.

Our author now began to prepare in good earnest for his projected journey into the East, and in furtherance, therefore, of this object, he and his companion Mr. Woltersdorf applied themselves to the study of the languages which they deemed would be of most service to them on their tour, viz. Arabic, Turkish, Armenian, and modern Greek.

It is impossible to close this* general sketch of Schultz's travels in Europe, without noticing his unwearied zeal and perseverance in the great and good cause in which he embarked. The frequent and laborious journeys which he performed, while they shew what the exertions of even one man,

when aided by the grace of God, can accomplish, may well excite in each of us the inquiry, "Have I any thing like Schultz's zeal, devoting the talents I have received to the glory of that great Being who bestowed them upon me? And has a sense of that love which a crucified Saviour has shewn towards me, constrained me to give up myself with any thing like his ardour, to the furtherance of the salvation of those, for whom the same Saviour died?" May God of his great mercy stir up both the writer and the readers of this paper to increased earnestness in prayer for the influences of that Spirit, without whose assistance nothing that is pleasing to God, or beneficial to our fellow men can be accomplished. May he pour out upon each individual among us, the grace of prayer and supplication; and may those who are called upon to cultivate the vineyards of others, be enabled diligently to look to *their own!* Amen.

A. B.

Calenberg Tract.

To the Editors of the Jewish Expositor.

Gentlemen,

As you have favoured your readers lately with some accounts of the Callenberg Institution, I think a translation of one of the tracts issued by that Society, will not be unacceptable. The tract itself, though issued many years ago, was met with at Jerusalem by Mr. Wolf, the missionary, and was transmitted by him to this country, as a curiosity worth attention; and certainly it appears to me, to afford a favourable test of the spirituality and the usefulness of the Callenberg Institution.

I am, your's, &c.

B.

* It is intended that the interesting details of his transactions with the Jews, should form the subject of future communications.

Address to the Jews, who are anxiously waiting the coming of the Messiah.

Men of Israel, we fully concur with you in praying to Jehovah, the one living and true God. This duty is in exact accordance with the law and the prophets; for thus it is written in Deut. vi. "Hear, O Israel, the Lord our God, is *one* Lord," in Psalm l. 15, "Call upon me in the day of trouble." In this, O children of Israel, ye do well, seeking him with all your heart, and not turning aside to the worship of others. If any one should entice you to serve a false God, or to associate any creature with the true God, know ye, that he leadeth you to idolatry, the punishment of which is everlasting fire in hell. But you are quite mistaken in supposing, that if you believe in Jesus of Nazareth, you will thereby deny your God, 'forsake the fountain of living waters, and hew out to yourselves cisterns, broken cisterns which can hold no water.' (Jer. 2. 13.) The causes of such an error prevailing among you are unbelief and ignorance of Jesus the King Messiah, to whom you are to assemble yourselves. To prove this will be the object of the following lines, in which I will endeavour with all possible brevity and perspicuity to deliver the truth in this particular; and I trust your objections may be answered, and your hearts inclined to believe in Jesus, unless indeed pride should cause you wilfully to rebel against him and his law.

If ye read and examine the prophecy of Jeremiah, you will find it written, 'Behold the days come, saith the Lord, that I will raise up unto David a righteous branch, and a King shall reign and pros-

per, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called,—The Lord our Righteousness." (Jer. xxiii. 5.) From this prophecy ye may learn, that the Messiah whom God has promised unto Israel was of a truth to be born of a woman, inasmuch as he is called the Son or branch of David, and further that his name was to be 'The Lord our Righteousness.' Now you well know the word Jehovah belongs to God alone; and is not applied to any creature, either man nor angel. This is evident even from the words of your own Rabbins, who account that name so sacred as to forbid the utterance of it according to the letter, and to substitute Adonai in its stead. If then the Messiah is called Jehovah, must you not conclude that he who is the Son of David according to the flesh, is also the true and very God that created the heavens and the earth; the God of Abraham, Isaac, and Jacob, that delivered your fathers out of Egypt, divided the Red Sea, gave them manna in the wilderness, and the law, the priesthood, and the kingdom, and finally redeemed them from all their enemies? Why should ye then consider this Messiah to be only man, and refuse to own him as Jehovah himself. since the prophet teacheth this, when he saith that Messiah is the Lord our Righteousness? If he be our Righteousness, then must he needs be Jehovah himself, and not man only.

In the law of Moses, it is evidently commanded to the children of Israel, that 'they should love the Lord their God with all their heart, and with all their soul, and

with all their strength. They are also enjoined to "love their neighbour as themselves." (Lev. xix. 18.) A solemn sanction is added in these words, "Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen." (Deut. xxvii.) That this curse relates to the world to come as well as to the present life, is evident from the words of Isa., chap. lxvi. "For their worm shall not die, neither shall their fire be quenched." We may therefore infer from the words of Moses and Isaiah, that every transgressor of the commandment of God will be cursed for ever and ever. For transgression is rebellion against that God, who delighteth not at any time in the wickedness of the ungodly; and who changeth not his word after the manner of men, but remaineth immutable for ever.

Jews and Christians must acknowledge and say with David, "Behold I was shapen in iniquity, and in sin did my mother conceive me," (Psalm li.) with Solomon, "Who can say I have made my heart clean, I am pure from my sins?" (Prov. xx.) and with Job, "If he will contend with him, he cannot answer him one of a thousand." (Job ix.) They cannot, therefore, deny their frequent transgression of the divine commandments, and their consequent liability to that curse, which consists in exclusion from the presence of the Lord, and from the glory of his power. And the prayers of sinners can avail them nothing, for prayer possesses no merit to appease the wrath of an offended Deity,—a God whose justice requires the punishment of transgression. If we should voluntarily afflict our bodies to the utmost, that

could not purchase remission of sins. By disobedience we have offended God himself, and it cannot be supposed that any action which man calls good, should be capable of appeasing him; for if we were sinless, good actions would be our duty, and therefore they cannot by any means atone for iniquity. Hence your fathers the prophets of old exclaimed, "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure." And again, "If thou, Lord, shouldst mark iniquities, who shall stand?" And again, "Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified." Isaiah likewise saith, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa. lxiv.) If the children of Israel could live a thousand years or more, they would be unable to make satisfaction for their transgressions. The prophets, as appears from the foregoing quotations, could not depend upon their good deeds to reconcile them with their maker; well knowing, that to do good was a part of their duty, but by no means an atonement for their sins. Neither can it be said, that God, in his infinite mercy, will pardon sins contrary to the demands of his infinite justice; for, if so, where would be the perfection of his attributes? Justice is an attribute of Deity as well as mercy, so that the latter cannot be obtained, unless the former be satisfied.

But it may be supposed, that the suffering after death will be expiatory. To this I reply, that punishment must be proportionate to the crime. Sin is an offence against an eternal God, and therefore the punishment of it must be eternal.

Seeing then that there is no man upon earth, whether Jew or Gentile, who sinneth not, as the Scripture saith, "There is no righteous man upon earth who doeth good, and sinneth not."--"Behold, he putteth no trust in his servants, and his angels he chargeth with folly," (Job iv. 18.) and knowing also, that God is a consuming fire; how can a poor mortal stand before him in his fierce anger, unless one should be found, who being bruised for our iniquities, and wounded for our transgressions, might so effectually destroy our sins as that they shall not be remembered any more for ever? Now he, who could effect this great work, must be above all men, inasmuch as all men are to be saved through him, and in him to be justified before the infinite justice of the blessed God. Who then can that person be, except he whom the prophet Jeremiah calleth "the Branch of David, and Jehovah our Righteousness?" And indeed none but God himself can be our justifier; for David saith, "God looked down from heaven upon the children of Adam, to see if there be any who is prudent, and seeketh after God; but they are all gone out of the way, they are altogether become abominable, there is none that doeth good, no not one." (Ps. xiv.) And, although we may suppose some men to be righteous, yet we must attribute such a supposition to our want of discernment. We cannot perceive the hidden thoughts of the heart, whose character Jeremiah describeth in these words, "The heart is deceitful above all things, and desperately wicked; who can know it? I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

(Jer. xvii.) These scriptures teach us to look to another for our justification, and not to ourselves or to our own works.

It behoves you therefore, brethren of the house of Israel, to open your eyes, and consider who that person can be that will make an atonement for your sins. He is the Creator of all things. From the beginning he was pleased to offer himself to become the atoning sacrifice for the sins of men. He is the only begotten Son of the Father, and one with the Father. He assumed the human nature, and became in all respects like man, sin only excepted. He was conceived by the power of the Holy Ghost in the womb of the virgin, according to the prophecy of Isaiah. "Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel," i. e. God with us. The prophet here declares, that although the child thus born, would have a human body, yet should neither his conception nor his birth be like that of others, inasmuch as his mother should be a pure virgin, and his dwelling upon earth, the tabernacling of God with us. He it was who endured afflictions and appeased the wrath of God; for the divine essence cannot suffer nor die; and sins can only be expiated through suffering and death. It was, therefore, necessary that he should take upon himself human nature, in order that he might be able to suffer and to die, to the end that his death might subdue death, as the prophet hath declared, "O death, I will be thy plagues, O grave, I will be thy destruction." (Hos. xiii.) For, although he became man, yet was he without sin, and therefore was he able to suffer for the sins of others. This no sinner can do;

for death is the penalty of transgression, and the transgressor being liable to this penalty on his own account, cannot by the suffering of death make an atonement for the sins of others. Ezekiel, in chap. xviii. says, "The soul that sinneth, it shall die." But when Immanuel suffered, he prevailed over death and the grave for ever; so that they have no more power over believers, who are justified by faith, and are accounted righteous before God. Concerning this we read in Isa. liii. "Surely he hath borne our griefs and carried our sorrows; but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all." What further proof is necessary? The words of Isaiah are clearer than the light of the sun. You yourselves may perceive from this prophecy, that he of whom it speaks as about to suffer and die, not for his own sins, but for the sins of others, can be none but the King Messiah, who should be the son of David according to the flesh, and also (according to Isaiah and Jeremiah) the everlasting God. It was he who spake to your fathers in Egypt, and delivered them from the bondage which they had endured there. He is the God of Israel, and now of the Gentiles also. So great was his love for you, that seeing your inability to keep all the commandments of your law, and your consequent subjection to the curse which that law denounces, he took unto himself a human body, obeyed all the commandments in your stead (those commandments which nei-

ther Jew nor Gentile could fulfil) and suffered all the miseries to which you were justly obnoxious. He hath obeyed and endured so much, to the end that all who believe in him as Messiah, both God and man, the only sacrifice for sin, and the Righteousness of sinners, may find him to be a merciful and gracious God, pardoning all their transgressions, and no more remembering their sins, as it is written, "I will blot out thy transgressions for my own sake." (Isa. xliii.) The word used is למעני for my sake, not למענך for thy sake. But he who will not believe that Messiah, being himself God, came into the world to bear the sins of man, shall die in his iniquity, and perish for ever; for there is no way to eternal life except through the name of the Messiah. He only is our righteousness, and for his sake alone it pleaseth God to be merciful unto us.

But do not suppose that he who believes in the Messiah setteth up for himself a new faith which was unknown to his fathers. It is not a new faith, for Adam and Eve, after the fall, had no other consolation except the hope and expectation of Messiah's coming. God promised him to them as the seed of the woman, saying, "It shall bruise thine head;" i. e. Messiah shall overcome Satan, the author of evil. And afterwards, when men began to multiply upon the earth, it pleased God to renew this promise, to Abraham, Isaac, and Jacob, and to specify to them the particular tribe and family from whence Messiah should descend; God also made a further revelation of the Messiah, by the mouth of the prophets, and especially of Isaiah, and

Daniel, and David; who spoke of his family, his life, his kingdom, and his works and sufferings upon earth, for sinners, to reconcile them to the favor of his heavenly Father. The inference is plain; and it is this, that by turning to Jesus of Nazareth and believing in him, you do not deny the faith of your fathers, kings, and prophets; for they all looked forward to him, died in expectation of his coming, and entered into life eternal through faith in his name. But, should you persist in denying him, by saying that Messiah is not yet come; we reply, that the time of his advent, declared by your prophets, has elapsed more than 1700 years, during which you have been without prophets to predict the event which you now expect, and which your long continued dispersion proves to have already taken place, so that in vain do you now wait for another Messiah.

May you take these words to heart, and reflect seriously upon them for the welfare of your souls. May the Almighty God be gracious unto you, and pour out his holy spirit upon you, that your eyes may be opened, and the veil be removed from your mind, to the end, that perceiving the great darkness in which you have hitherto been enveloped, you may believe the promise made unto your fathers, and thus enter into life everlasting. Amen.

AMERICAN SOCIETY FOR AMELIORATING THE CONDITION OF THE JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

CONSIDERING that it may be desirable you should be informed as to the views and opinions, which

are entertained by your Christian brethren in America relative to the Jewish cause, I send you an account of the late anniversary meeting at New York, of the American Society for ameliorating the condition of the Jews.

I am, Gentlemen, Your's, &c.,
A CHRISTIAN FRIEND.

THE fifth Anniversary of the American Society for ameliorating the condition of the Jews, was celebrated at New York, in the City Hotel, on Friday, the 14th inst.

The Object of this Society is to invite and receive from every part of the world, such Jews as profess Christianity, or are desirous of receiving Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with employment in the settlement.

The encouragements mentioned were the unusual excitement of the church on this subject, the spirit of enquiry now existing among Jews, and especially the promises of the book of God relative to their restoration. The obligations urged were the fact of the Jews' having been faithful depositories of divine truth, and having transmitted it unto us incorrupt, and that they are entitled to reparation for the wrongs they have received at the hands of Christians in Germany, France, Italy, Spain, Portugal, and England. It is a fact, that all nations which have oppressed them have been punished for it.

Among many addresses, the following was delivered by the Rev. Dr. Griffin.

"You say, Why single out the Jews, since the proper object of Gospel charity is men? I reply, *Because God has singled them out.*

Why have they been kept distinct by a wonderful Providence for so many ages, but that they might one day become the object of distinct attention to the Church? What other ancient nation, torn from its own bed, can now be traced? Who can distinguish the descendants of the Philistines, or Ammonites, or Carthaginians, or Romans? They are all swallowed up like drops in the ocean. The Jews too have been cast into the ocean of nations---an ocean agitated with tempests; yet they have not mixed with the waters, but have sunk to the bottom, and have been kept there distinct like pearls in the caverns of the sea; though dispersed more than any people---though crushed and trodden down---by every motive of present interest pressed to drop their distinction in the common mass of mankind, they have adhered to their superstition with a pertinacity never before equalled: through trials and sufferings enough to shame Christians, they have adhered to a form of religion in the absence of every religious feeling. Like the bush of Moses, always on fire, but not consumed, they still live a distinct people, to answer the great designs of mercy. Their restoration as a distinct nation to the bosom of the church and to the land of their fathers, will, in its immediate and more remote influences on the world, be one of the most important events in the history of mankind. 'If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?' (Rom. xi. 15.) By accomplishing predictions of a most improbable event, their restoration will do more to convince mankind of the truth of Christianity than a thou-

sand volumes of arguments. The lectures they will preach from Mount Zion will be more efficacious than the sermons of half the Gentile world. Even in this view the moral influence gained by their restoration will be cheaply purchased by ten times the sum expended on Gentile missions up to that day. But this is only the beginning. They are destined to occasion the downfall of the Mahometan power, in a manner so signal as to convince many nations, and to change the remnant of the Musselman armies into zealous instruments of converting the world. Most of these points are clearly and circumstantially stated in Ezekiel, xxxviii. and xxxix. Additional circumstances are noticed by other prophets. Zecl. xiv. says, that all nations shall be gathered against Jerusalem, and take it, and carry half the people into temporary captivity; that God will then exhibit himself in some extraordinary manner on Mount Olivet, and smite the enemy with pestilence, and turn their swords against each other, and that all who escape shall be converted into his zealous worshippers. Isaiah, lxvi. says, that in the day when God shall restore Jerusalem, he shall gather all nations to see his glory, and shall plead with all flesh by fire and sword, and shall destroy many; that some of those who escape shall go forth as missionaries, through the countries on each side of the Mediterranean and beyond the seas, to declare his glory among the Gentiles, while others of them shall go to the dispersed of Israel, and bring them home over land upon horses, and in chariots, and in litters, and on mules, and on swift beasts; that all men shall be converted to the worship

of God, and that Israel shall no more be forsaken. Daniel too, xi. 36, and xii., after noticing the establishment of a Turkish dominion in the Holy Land, looks forward to the time when the Turk, alarmed by 'tidings out of the East,' (respecting the return of the Jews) 'shall go forth with great fury to destroy, and shall invade the Holy Land, and he shall come to his end.' He tells us that 'it will be a time of trouble, such as never was since there was a nation; that the Prince of Israel will fight for his nation, that with this conflict will terminate the 1260 years of trouble; that many shall run to and fro, and knowledge shall be increased,' and they shall 'turn many to righteousness;' that after the close of the 1260 years, another period shall elapse of 30 years, (probably employed in gathering the rest of the Jews and the ten tribes,) and another of 45 years, (probably taken up in completing the conversion of the Gentiles,) and then comes the full splendour of the millennial day. If then you would hasten the conversion of the world, urge forward the restoration of the Jews.

"The close of the 1260 years terminates the apostasy of the West, as well as that in the East, (Rev. xii. 6.) and Faber shows that the Romish church, and the Mahometan power, will expire at the same time. That course of things in Europe which is gradually tending to the catastrophe in the West, is *one* amidst all its varieties. Different parts of this series will be developed in succession; but the first new event marked in the prophecy will be, I think, the restoration of the Jews. The world waits for this—nothing can be done till it is accomplished. The course

of things must stop if it be delayed beyond its time; and the time is near—much nearer perhaps than we imagine; according to Faber, it cannot be more than 40 years distant, and not much above 20, if the 1260 years are Chaldaic; and it may be much nearer; I know no prophecy that would be contradicted by it, should it come to-morrow. The nations in Europe are adopting measures in favour of the Jews, and an expectation is spreading amongst themselves that the time of their deliverance is at hand.

"Grudge not the expence of their restoration. It is the most economical course you can take; for when they are restored to their country and their God, you will have missionary funds enough. A large part of the moveable wealth of Christendom and of the Turkish empire would accompany them home. Realized property, for the most part, they have none; they are strangers in every land: their eyes are ever toward their own Canaan: they are always ready for their journey.—Load your ships of Tarshish! spread your sails! and bear out to sea a richer cargo than ever floated the Atlantic. I hear a voice from Heaven, saying—'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and gold with them, unto the name of the Lord thy God;' and as the sacred fleet comes in through the Mediterranean with the flight of a bird, an eye perched on Mount Zion descries the sail like a white cloud in the horizon, and a voice enquires, 'Who are these that fly as a cloud, and as doves to their windows?' (Isa. ix. 8, 9.) Aye, as doves to their windows. When the poor feathered wanderers are

overtaken by the tempest, or pursued by ravenous birds, how precious are the places of refuge; how earnestly do they long after shelter! with far greater desire, will this 'nation scattered and peeled,' this nation 'meted out and trodden down,' this nation which every hand has plucked, and every foot has spurned, look forward to their own Jerusalem, and to the land of their rest. When fleeing from a world in arms, 'from hard hearted hate,' from frowns, injuries, and insults, how will they look forward to the valleys and glens of Canaan, so many windows of a dove, a home after all their wanderings, a rest after all their toil, a shelter from all their dangers.

"And while they wait for the portals of Palestine to open, shall not this interesting people find an asylum with us? Let there be one spot where they shall receive the kindness due even to brutes. The injustice and cruelty they have experienced from baptized nations are an everlasting blot on the Christian world; although in this unbroken course of persecution and scorn, the nominal followers of Christ have been executing the divine sentence, yet, like Nebuchadnezzar, their heart meant not so; and this abuse from the Christian world has served only to prejudice the Jews still more against Christianity, and with a 'thicker drop serene' to quench their 'orbs.' Proscribed and hunted in Europe, Asia, Africa, they want in these 'ends of the earth' an asylum where, under kinder treatment, their hearts may be won to Christianity, and where with an unruffled mind, they may examine its claims; where they may cultivate the sciences,

and raise up able and learned missionaries to send to their brethren throughout the world. Without being brought together into one peaceful community to learn the arts of life, the science of legislation, and the maxims of political wisdom, how are that depressed people to become prepared to conduct their civil and political concerns, and all the interests of a separate nation? and where in all the world should this asylum be, but in this land of freedom, this retreat of liberty, known through the earth as the asylum of the oppressed?—We have given an asylum to the oppressed of all other nations, now at last let us open our doors to the most oppressed of all, to those from whom we received the records of salvation, who have the blood of Abraham and David in their veins, and who in all their wanderings, occupy so much of the care of Heaven. It will be an honour to our country to have it told through the world, that when no region on earth would receive the ancient people of God, they found a refuge in the isles of the sea."

The remainder of the published statement is omitted, as referring principally to American views. Doubtless the projected establishment should be regulated with extreme caution, and watched over with unceasing vigilance. It is not, as its enemies would represent, to pamper indolence and hypocrisy. It ought soon to be made to support itself, except so far as respects the education of missionaries, and perhaps, while the colony is small, the maintenance of a minister. The expence of the passage from Europe should be provided for there.

The establishment will not long be wanted for the Jews; but while it is, it will probably do good enough to outstrip a million times, the value of the property, and afterwards it may be sold to transport the colonists to Palestine.

LETTER FROM ONE OF THE CHILDREN
OF ISRAEL.

To the Editors of the Jewish Expositor.

Gentlemen,

As a constant reader of your excellent monthly publication, which I am happy and grateful to say, has by the grace of God given me much light; I beg to state that the communication of your correspondent Abdiel in the last Expositor, has afforded me much pleasure and ease, as I never saw before that passage of Isaiah xxvii. 12. brought forward: it always struck me very forcibly as applying peculiarly to your present good undertakings. O that all (even Christians) might more diligently study the scriptures, and they would surely find ground to hope with patience, and not be disappointed at the slow progress which your Society *seems* to make! For even thus it were only the fulfilment of the above passage; but in reality it is not so, for if I may judge for myself, who from darkness of mind and ignorant prejudice, always opposed Christianity, but now divine light begins to shine within me; I am satisfied there are many hundreds of my brethren who are convinced of the truth of Christianity, (for so every candid mind must be, if he gives the Scriptures a fair consideration) but are prevented from publishing their sentiments from different motives; and Christians are not aware of the

great difficulties that lie in the way of a Jew, in overcoming that enemy who has many ways of disturbing and preventing man's happiness.

I am, Gentlemen, though unknown to you, yet your's with respect, gratefully, &c.

ישראל ה'אנפה לתשועה ה' כהרה

JEWISH ANTIQUITIES.

NO. I.

MR. WOLF, during his residence at Jerusalem, collected a variety of curious information relative to Jewish antiquities and legends, and the condition of the Jewish people at different periods. He has for the most part embodied these particulars in his journals, but however interesting in themselves, they hardly seem to belong to the journal;—it has therefore been thought better to select what is most interesting, to insert separately from time to time.

The first extract is a translation by Mr. Wolf from a Hebrew Book, entitled, Sepher Tahkumani, and contains an account given by a Jew as to the state of his brethren at Jerusalem in the time of the crusades.

I went from the land of Egypt to the city beautiful for situation, (that is, Jerusalem) and I saw before me a man from the children of Jerusalem. And he said unto me, "I suppose thou art from one of those countries where the children of Israel are in captivity, and from the land of the strangers." I said unto him, "This is true, and now it is my intention to ask one thing of thee." He said unto me, "Behold, here am I with thee, ask and I will tell thee." And I said unto him, "When did the Jews come to this city?" He said unto me, "From the day that the Ishmaelites conquered, Israelites dwelt in the city!" and I said, "And why did no Israelite dwell

here in the day that she was in the hands of the uncircumcised." (i. e. the Christians.) He said unto me, "Because they might have said, that we have slain their God, and we should have given offence to them; so that if they had found us in the midst of her, they had swallowed us up quick." I said, "And how came it, that you are again in this place?" He said, "Because the Lord is a jealous God, and he pitied his people. And lest the Gentiles should say that the Lord had cast away his first-born son in enmity, the Lord awakened the spirit of the king of the Ishmaelites in the year four thousand nine hundred and fifty after the creation of the world, and gave to him the spirit of counsel and might, and he went up, he and all his army from Egypt, and besieged Jerusalem, and the Lord delivered it into his hand; and he commanded it to be proclaimed in the city, among old and young men, saying: 'Speak unto the heart of Jerusalem, that they may return to her, all those who will, from the seed of Ephraim, all those who remain from Assyria, and from Egypt, and those who are driven unto the utmost parts under heaven, and let them gather themselves from all the ends of the earth unto her, and rest in her provinces.' And thus we now dwell under the shadow of such a sweet peace, which sweetness has not been hitherto."

In a book written in pure Hebrew, by Rabbi Moses Bar Nahman in the twelfth century, entitled *שער הנמול* is contained a letter to his son, descriptive of the state of Jerusalem at that time, as follows.

The Lord shall bless thee, O my son Nahman, and thou shalt see the good of Jerusalem, that thou mayest see thy children's children. Like the table of Abraham our father, thus shall thy table be. At Jerusalem, the holy city, I am writing to thee this letter—praise and thanksgiving to thee, Rock of my salvation, who hast granted to me to arrive here in peace, on the 9th day of the month Elul, (August,) and I will remain here in peace till the morning of the day of Atonement,

which day I appointed to go to Hebron, the city where our forefathers are buried, to hew out there for myself a sepulchre, that I may sleep opposite to them, with the help of the Lord. And what shall I tell thee with respect to this country? There is here a great forsaking, and great is the desolation; and the case in general is this, that a thing the more holy it was, the more desolate is it now become; Jerusalem is more desolate than the whole country, and Hebron is more desolate than Safet. But with all her desolation, Jerusalem is very good, and her inhabitants amount almost to two thousand; and the number of Nazarenes (Christians) who escaped the sword of the Sultan, and who are in the midst of her, amount to three hundred; and there are no Israelites in her, for at the time that the Tartars entered, they escaped, and many of them were killed by the sword. I met only with two brothers, purchasers of paintings, and in their house we have assembled to pray on the sabbath-days. And I encouraged them, and we found a house in ruins, built upon columns of marble, and in a fine situation, and we took it, and used it as a synagogue; for the city is free, and every one who wishes to take a ruined house, may take it, and they agreed with me to arrange the house for a synagogue; and they have begun worship, and have sent to Sichem (Nablus) to fetch from thence the book of the law, which was from Jerusalem, and which they sent there when the Tartars came; and now they will lay the foundation of a synagogue to pray. For many come to Jerusalem continually, men and women from Damascus and Aleppo, and from all the confines of the country, to see the holy temple, and to weep round about it. The Lord, who has made me worthy to see Jerusalem in her desolation, may he make us worthy to see her buildings in the time when she shall be established again, when the Glory of the *Shechinah* shall return to her. And thou, O my son, and thy brothers, and the house of thy father—may ye all be counted worthy of the goodness of Jerusalem, and the consolation of Sion!

Your afflicted father, who never forgets you, who sees, and is rejoiced, Mose Ben Rabbi Nahman
(The remembrance of the just is a blessing.)

P. S. And thou shalt call for me, O my son, peace to my disciples, and to Rabbi Mose Ben and Rabbi Shlome, the brothers of my mother. I must tell you that I went up the mount Olivet, opposite the mount of the temple, and which is nigh to it; there is nothing between them but the valley of Jehosaphat; and there opposite the temple, I read what Jehosaphat said with great weeping. And may he who has made his name to rest in the holy temple, multiply, and increase your peace, with the peace of the whole congregation of your city, the honourable and the holy congregation for ever and ever! O that your rest may be exalted from generation to generation! Amen and Amen.

The following legend of Rabbi Isaac Loria seems curious.

Rabbi Isaac Loria, who died in the fifteenth century at Safet, is held in high veneration by all the Jews throughout Palestine.

He was born at Jerusalem in the end of the 14th century, but the first day after his birth he was brought to Safet. There he spent his days, but he went one day back to Jerusalem. When he arrived at the gates of Jerusalem, he saw Satan with one foot standing upon the temple, and with the other upon a Christian Church; he slept therefore one night only at Jerusalem, and then returned to Safet, where he studied the Cabbala, and he had several communications with Elijah the prophet, who shewed him the places where all the Tanaim (compilers of the Talmud) of old were buried. Dead men themselves arose and conversed with Rabbi Isaac Loria. The book where this legend is to be found, is called Shebai-Ri. "Praises of Rabbi Isaac," composed by the disciples of Rabbi Isaac Loria.

PROCEEDINGS OF THE LONDON SOCIETY.

JEWISH CONVERTS.

WE should not consider ourselves justified in refusing insertion to the following communication, from two most respected Protestant ministers, at Erfurth. The London Society has laid down the necessary principle, that as a Society it cannot minister to the temporal wants of Jews; but that is no reason why the hand of individual charity should be restrained; and we are fully aware that the cases are many in which the exercise of such charity is much wanted. We should rejoice to see a small fund raised from amongst the friends of Israel, and devoted to such an object, under proper care and restrictions.

TO THE FRIENDS OF CHRISTIANITY.

I doubt not there are individuals in England, with minds open to the following appeal, which I make with the more confidence, as every selfish mo-

tive is excluded; for the truth of which assertion I confidently refer to the testimony of my friend, Dr. Schwabe.

I intercede in behalf of two Jewish female proselytes, instructed and baptized by me; and who, by their transition to Christianity, have deprived themselves entirely of the assistance of their relations. I know it is a fundamental rule of the Society for promoting Christianity among the Jews, and I cordially concur in the propriety of it—that temporal advantages are not to be held out to those, whom they wish to make partakers of spiritual blessings. I am, however, inclined to think, that after a change has taken place, under circumstances which clearly manifest a state of disinterestedness as to outward advantages, Christian benevolence should not withhold its assistance; and I believe, that a simple relation of the motives which have operated in the cases before us, will prove that we need not be ashamed of these converts.

1. Maria Christina Frederica Bleibetrea, baptized on the 18th Sunday

after Trinity, 1821, in the Evangelical Barfusses Church, was born at Zul-pich, and her father, a Jew named Benedict Cohen, resided, during the latter years of his life, at Roerort, near Duisbourg, where, after the death of her father, Helena Cohen was maintained by her brother, Henry Cohen, an opulent merchant. Four years and a half since she married a poor Protestant, George John, a private in the service of the King of Prussia, a native of Friedrichsdorf, near Sorau, in upper Lusatia, from whom she learned the first principles of Christianity, but with whom since that time, she has had no intercourse whatever. In the year 1821, she removed from Roerort to Erfurt, and from August to October she almost daily attended my instructions in the Christian religion, during which she evinced a simplicity, a candour, an earnestness, and a love, which supplied the deficiencies of a very defective education. The manner in which she received the sacred truth of the divine oracles, proved the correctness of that assertion of the Apostle, "The foolish things of this world has God chosen." And her unblameable conduct, both before and after her marriage until this day, and her continuing eagerness to grow in saving knowledge, are expressive of that motto of every true believer: "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." And how well she has taken to heart the new commandment of our Lord, is exhibited not in words, or with the tongue only, but in deed and in truth; for she not only gave free shelter for the period of nine months to the second young proselyte, who after her conversion to Christianity was deprived of every means of support, and on account of her youth was exposed to dangerous trials; but she shared with her the hard earnings of her own hands, until she was enabled to gain a very scanty livelihood by her own exertion.

Her circumstances are extremely confined. Her husband is invalided, and has nothing but his small allowance; and she endeavours to earn by her needle, the necessary means of

support, when formerly she had a prospect of living splendidly in the house of her opulent brother. According to a letter received from the magistrate of Roerort, of the 8th of September, 1821, this brother, as soon as he was informed of her intention to become a Christian, made before them the following declaration; that his sister had nothing for the future to expect from him, and could not make any claim to the property left by her father. A small donation sent into the humble cottage she rents, would be considered as a blessing.

The second case is that of Julia, a Jewess, now 24 years of age, daughter of the schoolmaster, afterwards Rabbi David Levi Schulman, who, having been called by the consistory of Westphalia, in the year 1809, from Hildesheim to Paderborn, died there in 1814. Her mother is still alive, but very poor. A sister to our proselyte, who was married to a dentist, was in comfortable circumstances; with her she lived till 1822, when the sister died. Her brother-in-law earnestly wished her to remain in the house, because she had nursed her sister with great kindness, during a long and painful illness, and treated the children affectionately; and when she wished to go back to her mother, he even offered her his hand; for besides her good conduct, she had recommended herself by her beauty and pleasing manners. On the 3d of June, 1822, she came to me, and requested me to instruct and to baptize her. Upon enquiring into the circumstances of her life, I found that the improvement of her mental faculties, which she owed in part to her late father, and in part to a Christian tutor in Hildesheim, and which was assisted by reading the German poets and the works of Moses Mendelsohn, had at an early period, instilled into her mind a dislike to the empty ceremonies of Judaism, and had awakened a thirst after truth; the kindness also which she had experienced in a very striking manner from the Christian inhabitants of Hildesheim after the death of her father, and which was glaringly contrasted with the selfishness and coldness of her own peo-

ple, had drawn her heart towards Christians; and the painful jealousy with which her mother watched over every step which she took that appeared to bring her into a nearer contact with Christians, together with the severity with which her mother compelled her to conform herself to the Jewish rites, all this co-operated in making Christianity more and more dear to her. She came to Erfurth, to a sister whose heart-rending sufferings made her look out for some solid consolation, but here she only heard Rabbinical prayers offered up at the sick bed; she saw no effect produced by them; she saw the poor sufferer at last forsaken by all, and she would fain have administered comfort to her, but she knew not how. She opened a Christian hymn-book, the hymns suited the case, and they gave comfort to her dying sister; by these means it pleased God to strengthen her determination. She then attended service in a church, and she found in the sermon food for her soul. She attended the public confirmation of children, and witnessed the celebration of the holy communion, and this left an impression upon her mind, which nothing could afterwards efface. Thus her resolution came to maturity, and her public baptism took place on the 9th Sunday after Trinity, 1822. From the first moment, when she came to my house, as my pupil, she was treated with the most cruel severity by her brother-in-law, and was soon forbidden his house; even her wages for faithful services were refused her, and she found herself placed in very indigent and distressing circumstances; it is possible she may have expected something from the sympathy of the public, and the liberality of her god-father; but to give up actual comforts and competency for such uncertain prospects, shews her to be influenced by higher motives. She has lived, as before mentioned, in the house of Mrs. John, partly upon the charity of some benevolent individuals, and especially that of her fellow proselyte, and their earnings by the needle. She is now in the house of a curate in a village in the Duchy of Saxe Weimar, as assistant

to his wife; but his living is very small, and she receives nothing from him but her daily food; and when no longer wanted there, she will have nothing for support, but her trust in God and benevolent individuals.

May this narrative prove an appeal to philanthropy. A faithful and judicious application of the donations will be my conscientious endeavour.

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POLAND.

LETTER FROM THE REV. A. M'CAUL.

THE Rev. Alexander M'Caul, in a letter dated Warsaw, July 19th, 1824, gives the following account of their further proceedings at that place. His argument with a party of Jews upon the subject of the Trinity, will be read with much interest.

Respecting our proceedings here in Warsaw, we go on as usual, preaching on Saturday from the portion of the law appointed for the day, and on Sunday from the prophets. The number of Jews varies; for the last three or four weeks, the number of Polish Jews has increased. Almost every service there appear two or three new faces; some never come again, others come regularly; even Jews who have never visited us at our lodging, come regularly to the church. The benefit of a regular ministration is very evident in those who attend constantly; they are making great advances in the knowledge of the Bible, and, I trust also in religious experience: we have a few over whom we can really rejoice, but we are not without disappointments; several of whom we had good hopes, rest satisfied with a speculative knowledge, and are absorbed in the love of the world. One young man, who promised very fairly, began to entertain scruples as soon as he was obliged to work with a bookbinder, who kindly took him apprentice; and he has now given up bookbinding altogether: of course we cannot countenance him any longer. Still, however, the



work of the Lord goes on very perceptibly in this place: our church, our arguments, our sermons, form the chief subject of conversation among the Jews in Warsaw. This we learn from various sources, so that even the Jews who are unwilling to visit us, are well aware of what we advance. A rich Polish Jew said lately to a friend, that if the Bible was to be understood literally as it stands, we were in the right, but that a person must read the Bible with the determination to believe nothing of the kind.

With the Jews who visit us, we seldom have any dispute that is new or interesting, the conversation generally turns on well known topics, but on Saturday, June 26th, an exception occurred. Eight Jews were present, one who has seldom visited us was the chief spokesman. The conversation was as follows, and I put *M.* for Missionary, and *J.* for Jew.

*M.* You wish that we should speak something concerning God; whence then are we to draw the materials of our conversation?

*J.* Our reason furnishes us with the knowledge of God. When we behold the works, we recognize the Maker.

*M.* True, we recognize his Almighty power; but do God's works and dealings as viewed in the world without the help of revelation, give us any insight into his nature and attributes; can we prove from the present state of the world, where we behold thousands in misery, from which an omnipotent Being could relieve them, that God is merciful?

*J.* I think not.

*M.* From what source then must we draw our notion of God?

*J.* From the revelation that he has given of himself.

*M.* Let us then take the word of God, and see what information it gives us concerning his manner of existence and subsistence: we shall begin at the beginning, בראשית ברא אלהים אלהים in what number is אלהים

*J.* Elohim signifies God; there is only one God.

*M.* True, there is only one God, but that is no answer to the question; how do you translate אלוה (Eloah)?

*J.* God.

*M.* How do you translate אלהים אחרים (Eloim Acherim)?

*J.* Other Gods.

*M.* Elohim then is plural.

*J.* Yes.

*M.* Why then does God make use of the plural, when the singular signifies God also?

*J.* Elohim plural signifies power, because he was engaged in the work of creation.

*M.* We shall accept this explanation, if you can prove by passages from the Bible, that wherever אלוה plural occurs, it is attended with an exercise of power, and that wherever an exercise of power occurs, אלוה singular is never used: can you prove this?

*J.* (After some consideration.) No, but God uses the plural to express his dignity, as modern kings also use the plural number.

*M.* Can you prove out of the Bible that any king makes use of the plural in this way?

*J.* No.

*M.* Then we cannot receive this interpretation: but further, why do we here find a singular verb ברא?

*J.* I do not know.

*M.* It is not my intention at present to prove any thing from these words, all I wish is, that you should acknowledge that the construction is difficult, and that you do not know the reason of it.

*J.* This I acknowledge.

*M.* Let us come then to the second verse, what is רוח אלהים—(The spirit of God)?

*J.* I always represented to myself, that this was the will of God which was in motion going to create the world.

*M.* Can you prove this by the word of God? quote a similar passage.

*J.* I do not know any similar, but my reason always told me that this was the meaning.

*M.* Allow me to ask you, as a man of common sense, will you retain this explanation, without having any ground for it in the word of God?

*J.* No.

*M.* Do you confess then that this is another difficulty which you do not understand?

J. Yes.

M. This is all I require at present ; let us advance to verse 26. Why does God again use the plural? נעשה

J. God said this to the angels.

M. We do not read this in the word of God, and it is contrary to common sense. What would you think of an emperor saying to one of his kitchen servants, Let us make war against such a country?

J. It would be an absurdity for him to take counsel with his servants.

M. Whether is greater, the distance between an emperor and his servant, or between God and the angels?

J. Between God and the angels; here is an infinite distance.

M. Is it then likely that God would consult with them?

J. No, I give up this gloss.

M. Can you give another?

J. No, I acknowledge my ignorance.

M. Let us advance then to chapter iii. 22. God here says, כֹּאחַד מִמֶּנּוּ (as one of us,) of whom does God here speak?

J. I do not know.

M. Do the words denote plurality?

J. They cannot denote plurality; my reason tells me there is only one God.

M. Allow me to ask you how you would understand these words "one of us" in the following example,—A friend comes to you, and says, "I have been in a coffee-house, where *one of us* read the newspaper." What would you understand, that he was alone, or that several were together?

J. I would understand that several were together.

M. Can you believe then, that a merciful God in revealing himself to his creatures, would make use of ambiguous language, so as to lead them into wrong notions of his nature?

J. No.

M. But God here speaks as if there was more than one person; does God mean what he says?

J. Yes.

M. Will you grant then that these words intimate a plurality of persons, at present we do not know how many, of the Godhead?

J. (After some hesitation and discussion) I must confess it.

M. Now can you explain why Elohim is used with a singular verb?

J. Yes, I understand that.

M. We have now got thus far in our search after God, that he reveals himself in a plurality of persons, let us now try if we can find any traces who these persons are. Open Genesis xvi. 7. Who is it that speaks with Hagar?

J. An angel of the Lord.

M. Would it not be more correct to say, *the* angel of the Lord, the genitive after מֵלֶאךָ has the force of an article, according to the Hebrew grammar?

J. Yes.

M. Who is then *the* angel of the Lord?

J. He was one of the angels.

M. Was he not God?

J. No.

M. If I shew you that his name is Jehovah, which you know from Isaiah xlii. 8. is God's peculiar name, will you grant that he is very God?

J. If he be called Jehovah, he must be very God.

M. Read then the 13th verse, "She called the name of Jehovah who spake with her, "Thou God seest me." Here remark that it is not Hagar who calls the angel, Jehovah; but Moses who as historian, narrates the matter. Moses therefore himself bears witness, that this angel is Jehovah: do you consent to this?

J. I cannot do otherwise.

M. Have we then found one person of the Godhead?

J. Yes.

M. Let us see something more concerning God: open chapter xviii. here it is said, first that the Lord appeared to Abraham, then that he saw three men; he went to meet them, and said, אֲדֹנָי (adonai;) how do you translate this word?

J. My Lords.

M. Then it should be אֲדֹנָי with a pathach.

J. Pathach is changed into kametz, on account of the accent.

M. This we might grant if the following words were plural, namely,

if he had said, "My Lords, if I have found grace in *your* eyes, go *ye* not away," &c., but he says, "If I have found grace in *thine* eyes, go not *thou* away, אדני must therefore be singular: do you acknowledge this?

J. Yes.

M. What then does אדני in the singular, with kametz, denote EXCLUSIVELY?

J. It denotes Jehovah.

M. Is then the person addressed very God?

J. Yes.

M. But it is written in this chapter, that he did eat and drink, and wash his feet, as if he was a man.

J. They appeared to eat, but did not eat in reality.

M. Translate יאכלו

J. They did eat.

M. Is the word of God true?

J. Yes.

M. Then they did eat in reality.

J. Yes.

M. Then we find here, that God appears in human nature, eats and drinks; I deduce, therefore, not only that it is possible for God to become man, but that he actually did become so under the Old Testament dispensation: do you concede this?

J. No; it would be to rob God of his glory; it would be to make too little of him to suppose this.

M. Will you prove from your knowledge of God and his attributes, that he would be robbed of his glory by becoming man? or rather, will you have the hardiness to say, that you know so much of God, that you, a poor worm of the earth, can pass sentence upon the proceedings of the infinite and all-wise Being?

J. No.

M. Have you not acknowledged that God is represented in this passage as man?

J. Yes, but I cannot reconcile this with what my reason tells me.

M. Can you give any other interpretation of the passage?

J. No.

M. Are you content then humbly to receive what God reveals of himself?

J. (After much discussion) I cannot but receive this.

M. Do you acknowledge then, with the deliberate determination of your judgment, that God has become man under the Old Testament dispensation?

J. I do.

M. Now then by the help of God, I have shewn you from the eighteenth chapter in the first book in the Bible, that the Godhead is manifested in a plurality of persons, that God has become man; I have then proved every thing that appears difficult in the Christian religion, I now give you up all the rest of the Bible; find, if you can, any thing that will overthrow what has been said.

This conversation made a great impression on the Jews present; there was only one very young man who opposed.

PRUSSIA.

BERLIN SOCIETY.

THE first Report of the Berlin Society for promoting Christianity amongst the Jews, gives the history of their proceedings from the time of its establishment, February 1st, 1822, to the commencement of the present year. The subscriptions to the Society amounted to 2330 rix-dollars, exclusive of the donation of stereotype plates, and upwards of 1400 rix-dollars in money from the London Society. Adverting to the principles upon which the Society was established, the Report states:

A proof of the effect of these principles will be found in the remarkable history of the conversion of two Israelites from Berditschef, who, brought up as Rabbins, but inwardly called by Christ, when informed of the existence of a Society, under whose guidance they might receive instruction in the Christian faith, and the means of professing it publicly, forsook every thing for the sake of the Gospel, and after a journey of 1500 English miles, arrived at Berlin as strangers; where,

after trial and instruction for several months, they were baptised in the spring of 1823, under very striking circumstances, the most august personages of the realm having publicly manifested their interest on the occasion.

Another circumstance of no inferior importance may be added. We have succeeded in lessening amongst our Israelite brethren, that spirit of distrust and suspicion, and consequently the ill-will and dislike, which the treatment they have experienced for centuries has engendered; though we dare not flatter ourselves we shall succeed so far as to extirpate immediately, feelings which are so deeply rooted. Nothing, perhaps, can more fully prove how strong this feeling is, than the simple fact, that although the statement of our object and of our statutes produced in general a good impression, yet individuals among them were found to declare a suspicion, that under the cover of the objects publicly proclaimed, hostile measures would be introduced against them; and that probably the Christians wished only for an evidence, that Christianity had been offered to the Jews in the mildest manner, to afford a pretence for severe measures against them, should they reject it.

It is another blessed effect of our Society, that its mere existence has produced a new and more general interest in the concerns of Israel. Some are led to a more attentive examination of its present state and its future destination, as predicted in the Holy Scriptures; whilst in others a more charitable feeling towards this forlorn people has been excited, which is sufficiently clear from the fact that several associations, similar to ours, have also sprung up. We may add further, that a young man whose piety and attainments afford us a fair hope of his usefulness, has been sent forth as a missionary, after undergoing a suitable preparation. He has reached Prussian Poland, and his reports evince his zeal, his patience, and Christian feeling. His labours have been attended with a blessing.

We have strictly adhered to the

fundamental rule of not granting pecuniary support to converted Jews; severe as the application of it may appear in individual cases, the Society is more firmly convinced than ever, it is bound to maintain it, strictly desiring at the same time, not to lay any obstacle in the way of private benevolence from members of the Society or others.

As to the conversion of individuals, the line of conduct has been this:—Whenever Israelites have signified a wish to receive religious instruction by means of our Society, measures have been adopted to impart it. But as the great object of our institution is the widest possible diffusion of Gospel light among all Israelites, our efforts would only have been paralysed by devoting our labour chiefly to individuals. We are indeed convinced from the actual state of the Jewish people, that *acts of benevolence, of humanity and love, generally exercised, will produce much more effect than measures for the conversion of individuals.*

But if some among our Christian brethren should blame this proceeding, because the results may not yet have answered the general expectation, we would ask whether the manner of thinking and living prevalent among too many Christians, is not one of the great obstacles against the turning of the Jews to the faith of our Lord Jesus Christ? Wherever the Gospel is preached to a barbarous tribe, the missionary who labours among them, is almost the only Christian they know; in his conduct they see exemplified that piety and virtue which he inculcates; thus no doubt arises in their minds as to his sincerity, and thus they believe that the law which he proclaims, and whose efficacy they witness in its minister, is of divine origin; it is meet then for us to ask, how far our example recommends to the Jews the religion and the practice of the Gospel, and how far we may indulge the hope of persuading them that we sincerely believe in the divine authority of a law, which we ourselves transgress every moment. To discover the nakedness of our spiritual

Canaan, the Israelites have no occasion for the twelve spies of their forefathers; a host of them is amongst us, dwelling in our tents, and it is for us to decide whether we will have them for friends or enemies.

We should not have ventured these remarks, which certainly are not honourable to us Christians, did we not feel it our duty to state without reserve the present aspect of things, and the difficulties we have to overcome, together with the nature and extent of the assistance which we ask.

We cannot omit mentioning another important obstacle against the spread of evangelical light amongst the Israelites, which arises from the great want of suitable instruction in the Jewish schools. We pass over the female sex, which is debarred from every means of mental improvement. But the men also, taken all together, are lamentably destitute of all solid instruction. Our missionary has found much reason to repeat his expressions of grief on this account.

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### GIBRALTAR.

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#### ANSWERS TO QUESTIONS OF A GIBRALTAR JEW.

THE Rev. C. Neat, in a letter dated the 5th February last, speaks of some questions which were proposed to him in writing by a young Jew named ==. We avail ourselves of the present opportunity of laying the questions, with their answers, before our readers.

Gen. xvii. 7.—*Question 1st upon this verse.* What covenant is it that God promises to confirm with Abraham and his seed after him?

Gen. xvii. 7.—*Answer to Question 1st.* The covenant mentioned in this verse is the covenant of grace, which God was pleased to make for the purpose of saving sinners from everlasting punishment, which they had deserved by their transgression of God's holy law. This covenant had been revealed to Abraham before, even at the time when the Lord had said unto Abram,

“Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.” (Gen. xii. 1—3.) In Gen. xvii. 7, this covenant is renewed. All mankind had sinned against God, but he in mercy and wisdom determined and contrived a method of salvation, wherein all his perfections could unite and be glorified. God had said that death should be the punishment of sinners. In this threatening the eternal misery of the immortal spirit was included. You and I, and all the children of Adam, are by nature liable to suffer this punishment; for we are by nature sinners. How can we escape from the wrath to come, and the truth and justice of God remain in perfect force and efficacy? The sinner *himself* must suffer the due desert of his sins, or some *substitute* must suffer in his place, or the truth and justice of God must be violated and dishonoured. Now God is full of mercy, and he was pleased to have compassion and pity upon sinners, and to determine that they themselves should be saved. But justice required the infliction of the threatened death on some one. Here was the difficulty. How could the claims of justice and the intentions of mercy be fulfilled? The wisdom of God appears in the contrivance of the plan of redemption. God appointed some one to be the surety and substitute, and Saviour of sinners. For wise reasons the birth of this person was delayed, and in the mean time God was pleased to separate Abraham and his posterity from all the other families of the earth; to reveal unto them his Divine will; to appoint various ceremonies and sacrifices to represent and prefigure the sufferings, and death, and atonement of the Messiah; and to promise that the Messiah himself should descend from Abraham. This contrivance of divine wisdom is called a covenant, and is what we mean by the covenant of

grace. As God had determined to set apart a certain family, to multiply that family so that it should become a nation, to fix this nation in a particular country, and to institute peculiar ceremonies of religion amongst them, and at length to cause the Messiah to appear as the seed of Abraham and the branch of David, it was needful to mention circumstances of a temporal nature, such as the land of Canaan, the multiplication of Abraham's posterity, and the constant providence and protection of God, when this covenant was first revealed to the great father of your nation. But the spiritual and most precious part of the covenant is contained in the promise, "In thy seed shall all the nations of the earth be blessed." The covenant principally and chiefly related to this seed, which is the Messiah, and every promise beside was only of a secondary importance, and subservient to the Messiah, who is the sum and substance of all that God promised to Abraham. It is, then, the covenant of grace and salvation, to be conferred upon sinners in and through the Messiah, that is spoken of, in Gen. xvii. 7, and elsewhere, to Abraham.

*Question 2d.* What signification has ברית עולם everlasting covenant, in this verse?

*Answer to Question 2d.* ברית עולם means a covenant of eternal duration. The covenant of grace is endless as it regards the blessings and mercies which they who are brought within the bond of this covenant shall enjoy. But while the covenant itself is everlasting, the outward sign or token of it is not necessarily everlasting also, in the full sense of the word; but may be changed according to circumstances, at the command of God. עולם, we know, has different significations. When applied to God, to the Messiah, and to the spiritual blessings which he obtains for man, עולם means endless duration; but when applied to mere positive institutions, it describes a period of time, to be known by considering why those institutions were appointed, and to what they related.

*Question 3d.* How is the last of this verse to be reconciled to the beginning of it?

*Answer to Question 3d.* The covenant was made with Abraham and with his posterity; or, to speak more correctly, with those of his children who believed and lived as Abraham did. Only pious and humble and obedient Israelites are truly the children of Abraham, who have the Lord for their God: and to this agree the opinions of the Talmudists, fol. xx. 2, "True Jews are such in the innermost recesses of the heart." To such the Lord is a merciful God, a friend, a shield, and exceeding and eternal great reward. With these the covenant of grace is established as it was with Abraham himself, and in this way the last clause of the verse agrees with the first. I would beseech you seriously to consider whether you can be a true child of Abraham, and have Abraham's God for your God and friend, so long as you put your trust in any thing besides the atoning Sacrifice, which the promised seed offered when he died in our stead, and for our salvation endured the curse of God? You may call yourself a Jew, and I may call myself a Christian, but we are both sinners, and as such there is no hope for us but in the meritorious doings and sufferings of the Messiah on our behalf. I venture the welfare of my soul in eternity upon the belief that Jesus is the Messiah, and that he died, the just for the unjust, to bring us unto God. I feel assured that my dependance is placed upon the only sure foundation. I have seen true Christians die with peace and comfort and triumph, owing to their reliance upon the righteousness and death of Jesus, who is the Saviour to whom Jacob looked forward in his dying hour, and said, "I have waited for thy salvation, O Lord." I desire heartily that you and I may experience the comforting and well-grounded hope which Jacob had, when we are leaving this world. It is on this account I would entreat you to lay aside the prejudices of education and the opinions of rabbies, who so frequently contradict each other, and to compare the Old and the New

Testament together, praying to God at the same time to give you understanding, that you may know and believe the whole of his revealed truth. Excuse me for exhorting you in this manner, and believe me, when I assure you, that a sincere desire for your happiness in that eternal state, to which we are drawing nearer every moment, is the only motive which impels me so to write.

Gen. xvii. 8.—*Question 1st.* What do you understand by **אחוזת עולם** everlasting possession in this verse?

Gen. xvii. 8.—*Answer to Question 1st.* The land of Canaan is the everlasting possession. Your nation inherited this land during a certain space of time. Idolatry was the cause of the expulsion of the Israelites from that land by Shalmaneser, and of the Jews by Nebuchadnezzar during the Babylonish captivity. Some great sin which the Jews have committed, and of which they have not repented, is the cause of their being deprived of this possession. But the promise is still in force, and the time will come when the words of Ezekiel concerning Israel and Judah shall come to pass, “They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children’s children for ever.” (Ezek. xxxvii. 25.) I understand, therefore, that the land of Canaan was given to Abraham and his pious descendants for an everlasting possession, and that the true Israelites will inherit it for ever under the Messiah.

*Question 2d.* How suits the expression, “And I will be their God,” with the beginning of the same verse?

*Answer to Question 2d.* The seed of Abraham, in this verse, means those of his posterity who were like him in faith and practice; and God promises to be their God as he was the God of Abraham.

Gen. xvii. 9.—*Question 1st.* What covenant is it which God commands Abraham to observe?

Gen. xvii. 9.—*Answer to Question 1st.* The covenant of circumcision. Circumcision is called a covenant be-

cause God enjoined it to Abraham and his posterity, and because Abraham, on behalf of himself and his descendants, engaged to practise this rite. But circumcision cannot be considered as the sum and substance of the everlasting covenant of grace mentioned in verse 7; but of this covenant of grace circumcision was the sign and seal.

*Question 2d.* Who are the seed of Abraham?

*Answer to Question 2d.* The seed of Abraham here means his posterity.

*Question 3d.* What do you understand by **לדרתם** generation?

*Answer to Question 3d.* **לדרתם** signifies the race or class of persons alive at the same time.

Gen. xvii. 11.—*Question 1st.* To what covenant will circumcision be for a sign?

Gen. xvii. 11.—*Answer to Question 1st.* Circumcision is a sign of the covenant of grace. It was the ceremony of admission into the church of the true God, established in the family of Abraham, and among his posterity the Jews, just as baptism is now the ceremony of admission into the church of the true God as established among Christians. It is quite at the good pleasure of God to alter the outward sign of his covenant of grace, and therefore baptism has been appointed instead of circumcision. Before the coming of the Messiah, the shedding of blood formed a part of almost every religious ceremony among your forefathers. This blood-shedding was intended to represent continually the blood-shedding of Messiah to atone for sin. It was probably on this account, that circumcision, which could not be performed without shedding of blood, was instituted in the church of God before the appearance of the Messiah to put away sin by the sacrifice of himself.

Gen. xvii. 14. *Question 1st upon this verse.* If the signification of **ברית עולם** everlasting covenant in verse 13, is as you declare in your manuscript to be understood for a certain time, why is not that time mentioned in this verse which declares the

punishment which he who breaks the precept of circumcision would suffer? "The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from my people, לעולם for ever, for breaking my covenant."

Gen. xvii. 14.—*Answer 1st.* God is pleased to speak sometimes in a general and indefinite manner concerning the duration of a period, whose limits were known to himself alone. This may account for the exact time that circumcision should be practised being kept secret until the coming of Messiah. But further, it may be remarked, that so long as the true church of God was confined to the Jewish nation, that is to say until the coming of Shiloh, unto whom the gathering of the nations was to be, circumcision was the divinely appointed sacrament and token of the covenant of redemption. To neglect or despise this token, while the Mosaic dispensation continued, was a great sin; and he who was guilty shut himself out of the church of God, and deserved the doom which this verse threatens. לעולם for ever, is not used in this 14th verse.

Gen. xxii. 17.—*Question 1st upon this verse.* What do you understand by זרעך thy seed, in this verse?

Gen. xxii. 17.—*Answer 1st.* Two things are signified by זרעך in this verse, namely, the nation descended from Abraham; and the Messiah, who is by way of eminence called, thy seed.

*Question 2d.* Is זרעך thy seed, singular or plural?

*Answer 2d.* זרעך is singular. This appears from the last clause of the verse, וירש זרעך את שער איביו And thy seed shall possess the gate of his enemies, here זרעך is joined to a verb singular, ירש and the suffix ך after איביו is also singular. In the Targums, the word is understood in the singular; the Targum upon Psalm xviii. 26, has the following observation, "With his seed, which is Isaac, who was perfect in thy fear, thou hast made the word of thy

good pleasure perfect." And the words of the Targum of Onkelos and Jonathan upon Gen. xxii. 18, appear to relate to the Messiah as the seed of Abraham, "And all the nations of the earth shall be blessed on account of the merit of thy Son."

It is to the Messiah, who is the seed of Abraham, that the promises in this 17th verse chiefly relate, and in him they are to be fully accomplished. In the cx. Psalm, verse 3, there is a prediction of a numerous race to the Messiah. In the 5th and 6th verses of that Psalm, the complete triumph of Messiah over all his enemies is foretold. You know very well, that the Israelites have not possessed the gate of their enemies for any considerable time without fear and opposition. In the book of Judges we read that the Israelites were frequently in dread of the surrounding nations. The reign of Saul, and a great part of the reign of David, was a time of wars and difficulties. Solomon's reign was peaceful, but from his death until the destruction of Jerusalem by the Romans, your nation has enjoyed but little prosperity. What is said in this verse relates principally to the Messiah, and to the complete and uninterrupted felicity to be enjoyed under his government.

*Question 3d.* How agrees this verse with that which follows it?

*Answer 3d.* This verse cannot have any agreement with the following, unless you consider the Messiah to be meant by the seed of Abraham; for all the nations of the earth have not been blessed in Abraham himself, or in the Israelites and Jews who descended from him. What blessings did Abraham ever confer upon the surrounding nations? And did not the Israelites occasion many calamities to the Egyptians and the Canaanites? In fact, every nation that has had any considerable intercourse with the descendants of Abraham, has found a curse and not a blessing to be the result. The 18th verse must relate to the spiritual blessings which all nations are to receive from the Messiah, or it cannot have any meaning at all.

Gen. xxviii. 14.—*Question 1st upon*



*this verse.* How have all nations of the earth been blessed with Jacob?

Gen. xxviii. 14.—*Answer.* All nations have not been blessed in Jacob, as I have just observed. } as a conjunction may be properly rendered *even*; and I would translate this verse, “And all the families of the earth shall be blessed in thee, even in thy seed.” The nations could be blessed in Jacob only as he was a progenitor of Messiah. From the Messiah all nations may obtain wisdom, and righteousness, and sanctification, and redemption. These are true and eternal blessings. He is happy who possesses them, whether he is a Jew or a Gentile, as David says in Psalm xxxiii. 1, “Blessed is he whose transgression is forgiven, whose sin is covered.” You and I must believe in the atoning death of Messiah, or this blessedness cannot be ours.

Matt. v. 17, 18, 19.—*Question 1st upon these verses.* What law and what prophets did Jesus Christ say he came not to invalidate, but to fulfil?

Matt. v. 17, 18, 19.—*Answer 1st.* The law here mentioned is that of Moses, and it includes the ten commandments, which we call the moral law, and the statutes concerning sacrifices, and various observances which we call the ceremonial law. The prophets mean all the predictions concerning the Messiah, which have been delivered by Moses and all the prophets who followed him.

*Question 2d.* What is the signification of these verses?

*Answer 2d.* The meaning of the 17th verse is, that Jesus Christ came to fulfil the ten commandments, by living a holy life, without once transgressing any one of these commandments, in thought, word, or deed. No man besides Christ, (who is יְהוָה צְדָקָנוּ The Lord our righteousness, Jer. xxiii. 6,) ever fulfilled the moral law perfectly. Jews and Gentiles have all broken it in some way or other, but Christ never broke one of the commandments, and therefore he might well say, “I came not to destroy, but to fulfil.” And because of his obedience to every one of the

commandments, he is called, “My righteous servant,” in Isaiah liii. 11.

But Jesus Christ came to fulfil all that the sacrifices and ceremonies instituted by Moses represented. The offering of animals in sacrifice for the sins of the people, was certainly of a typical kind. The blood of a bull or a lamb could not of itself make amends to Divine Justice for the sin of man. We must believe that the blood of the sacrifices was shed to represent the shedding of the blood of Christ, and his sufferings and death, in our place, and for our salvation. Your whole temple worship consisted of significant offerings and ceremonies, which were but the shadow of good things to come; and the substance of that shadow is Christ: he came and suffered all that your ceremonial law prefigured, and it is on this account that your sacrifices and worship have ceased; the end for which they were first appointed has been answered, and they are abolished.

The 18th verse teaches us, that the moral and ceremonial law should be fully and perfectly done and accomplished. In the 19th verse we are taught, that obedience to the commandments, which Jesus Christ explains in the following verses, is absolutely necessary under the dispensation of the Gospel, which is called the kingdom of heaven. The moral law is of universal and perpetual obligation. Christians are bound to obey the ten commandments to the utmost of their power. The expression, kingdom of heaven, was used by your ancient writers to signify the times of Messiah. Hence we read in the Targum upon Micah iv. 7. “And the kingdom of Heaven shall be revealed to them in mount Zion, from henceforth even for ever.”

Isaiah lii. 1.—*Question upon this verse.* Whom does the Prophet call uncircumcised and unclean?

Isaiah lii. 1.—*Answer to the Question upon this verse.* This prophecy relates to the time when Jerusalem shall be called “the throne of the Lord,” and the Israelites and Jews shall be converted and restored. Then it will become a holy city; all its inhabitants will be righteous. The uncircumcised

and the unclean signify those who are uncircumcised in heart, and ungodly in conduct. In short, Isaiah foretels that a time should come when the wicked should no more enter Jerusalem. Nahum, i. 15. predicts in other words the same thing that Isaiah declares. Nahum says, "The wicked shall no more pass through thee."

How do you know that what the New Testament says is true, and that it is the words of Jesus Christ?

The answer to these questions I expect to receive in writing, and for the same I shall offer my thanks.

Your most humble servant,  
= =.

Answer to your question "How do you know that what the New Testament says is true, and that it is the words of Jesus Christ?"—

In your law we have the following rule to direct our judgment concerning the truth or falsehood of any matter. "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deut. xix. 15. A witness is one who has certain knowledge of the matter to which he bears testimony. When the thing enquired into is a matter of fact, then it is requisite that the witness should have seen and heard what he testifies. According to your law, when two or three such witnesses agreed in their testimony, what they said was to be considered as established truth. Upon these principles as well as upon others, we know that what the New Testament says is true. The New Testament consists of the history of the life, miracles, sayings, sufferings, death, resurrection, and ascension of Jesus Christ; of the Acts of the Apostles; of the Epistles of some of the Apostles; and of the revelation or prophecy of St. John, which declares events that were to take place from his time until the end of the world. Now then I know most certainly by that, the history of the life, miracles, sayings, sufferings, death, resurrection, and ascension of Jesus Christ is true, because a sufficient number of competent witnesses have borne testimony to these facts, and have actually died in confirmation of what they have testified. St. Mat-

thew and St. John were *eye-witnesses* of the things which they wrote. St. Mark wrote his Gospel under the immediate inspection of St. Peter, who had seen and heard all that Mark committed to writing. St. Luke drew up his account under the immediate inspection of St. Paul, who had himself seen Jesus Christ, alive and glorified, after he had been crucified and slain. We have then the evidence of *two* eye-witnesses. These are sufficient according to your law. But the other two Evangelists were fully competent, and their testimony is equally credible; for they wrote of things which had taken place *publicly* in their own time, and what they wrote received the sanction of those who had been *eye-witnesses*. Here then we have *four* persons concurring in the account which they deliver concerning Jesus Christ. The evidence of such a number of individuals is sufficient, so far as numbers are concerned, to establish the truth of what they relate. Again, I know that the New Testament is true by the character of those who wrote it. Matthew, Mark, Luke, and John, (for I am writing upon the historical part of the New Testament,) were bad men or were good men. If they were bad men, they might have told what was false, but then it must have been either for amusement, or for some worldly gain. But we are sure that the testimony which the Evangelists wrote, exposed them to the hatred, and contempt, and persecution, of the Jews and Romans; and this clearly proves that neither amusement nor worldly gain could possibly have induced them to declare an untruth, and consequently, that they were not bad men. Besides, bad men could never write such a book as the New Testament, which condemns every vice in the most solemn and awful manner. The Evangelists must therefore have been good men, and as such they *would* not write a *false* account, and consequently their history is true. Farther, I know that the New Testament is true, because the events which it records took place publicly, and have never been contradicted by persons who lived at the time. The publicity

of the delivery of the law from Sinai is considered by the Jews to be a sufficient proof of the truth of the Old Testament. Why are they so inconsistent as to deny the truth of the New Testament, which records events as public as the delivery of the law? The birth, miracles, instructions, sufferings, and death of Jesus Christ were known to multitudes, and no individual of that day had dared to deny these facts. That Jesus Christ did miracles is allowed by his bitterest enemies; but they ascribe these miracles to the agency of Satan. The star which directed the wise men of the East to Bethlehem; the murder of the infants there by Herod; the crucifixion of our Lord under Pontius Pilate, and the earthquake and miraculous darkness which attended it, are related by the historians of those times, as well as by the Evangelists. The New Testament is proved to be true, by the fulfilment of many prophecies which it contains. The predictions of Christ concerning the destruction of Jerusalem, and the dispersion of your nation have been exactly accomplished. Read Matthew xxiv. from 1 to 28; Mark xiii. 1 to 23; Luke xxi. 5 to 26. The prophecies of St. Paul concerning Antichrist, and of St. John in the Revelations, are also worthy of notice. Some of these prophecies are fulfilling in our own day, and they afford strong testimony to the truth of the New Testament. Another evidence is the existence of Christianity in the world. The Jews and the Romans did all in their power to crush it at the beginning; but in vain. The efforts of twelve poor men who were without influence, friends, riches, or any worldly assistance whatever, proved successful to the establishment of our religion in the face of opposition, persecution, and death in the most horrid forms. Could this have happened, unless God had confirmed the preaching of the Apostles and first ministers of Christ with signs and wonders; and exerted a particular care for the preservation and extension of the Gospel of Christ? And would God have countenanced what was false, in so remarkable a manner?

The New Testament is also true be-

cause it supplies all that a sinful creature needs to make him happy in life, joyful in death, and blessed throughout eternity. You and I are transgressors of God's law; but the New Testament tells us of a Saviour, who was holy, and assures us that his obedience will be imputed to every one that believeth. We have deserved the curse of God by reason of sin; but the New Testament declares, that Christ hath redeemed us from the curse of the law, being made a curse for us; and that the blood of Jesus cleanseth from all sin. Here is a foundation sure and immovable, on which our hope of eternal happiness can alone be placed. True Christians feel in their hearts the value and the comfort of the Gospel. When they are on a death-bed they *know* in whom they have believed; they experience the power of faith to take away the sting of death, and the dread of hell; they are *certain* that Christianity is not a cunningly devised fable; they have the *witness in themselves*, that it is the truth of God. I have seen persons at the hour of death, who have been thus persuaded of the divine origin and truth of the New Testament: and I have read of the most excellent and learned among men, who, with their dying breath, have declared their sure confidence in the veracity of the New Testament, whose doctrines and promises had such an influence upon their minds and heart, as nothing but the *Word of God himself* could have obtained. Such are some of the reasons which induce me to consider the New Testament to be true. Many other arguments might be adduced, but these are enough to convince a candid and sincere enquirer. Suffer me to add, that my own dependence for support and comfort in the hour of death, and for acceptance and happiness in the judgment-day, is placed upon the Divine truths which the New Testament declares in agreement with the Old Testament; and *I have no fear* that the New Testament *will be found untrue* in that day, when all the world, both Jews and Gentiles, shall appear before God. I earnestly recommend you to form the same estimation of the

Gospel now, which I am confident you will form of it at that solemn season; and renouncing all unwarrantable prejudices, to believe in Jesus Christ as the true Messiah. With sincere prayers to the God of Abraham, that he may lead you, a Jew, and myself, a Gentile, in the right way to eternal happiness, I remain, very sincerely, your well-wisher.

..... C. N.

SWITZERLAND.

—  
JEWISH SCHOOL.

OUR readers will recollect that some years since, we mentioned the intention of the friends of the Jewish cause at Basle, to open a school for Jewish children at that place; circumstances, unnecessary to mention, for some time prevented the accomplishment of that object. The following extract of a letter recently received from Mr. C. S. Lix, dated Frankfort, June 25th, announces that it has at length been effected.

The institution at Sitzen Kirshen, near Basle, for the education of Jewish children, has at length been opened, and a beginning made with one boy and one girl. I hope to send three more thither; and thus this work of God will soon attain to maturity.

.....  
PALESTINE.

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MR. WOLF'S JOURNAL.

THE Journals of Mr. Wolf, from September 5th, 1823, to the beginning of February last, when he was about to set off for Persia, have lately come to hand; and letters have been received also from the Rev. W. B. Lewis, dated from Damascus and Jerusalem, but his journals are not yet arrived. We commence therefore, with the journals of Mr. Wolf, from which we select as follows:—

*Aintura, Sept. 6th, 1822.*—Brother Fisk and myself went with Mr. Aubin, formerly the French, but now the Neapolitan consul at Beyrout, to visit the Catholic Syrian convent. The old Patriarch was there.

The Syrians baptize the children in the following manner. The child is placed in the fountain, so that a part of the body is in the water, then the priest three times takes water in his hands, and pours it out on the child's head, repeating at each time the name of one person of the Trinity, after this the body is immersed.

*Sept. 16.* The Rev. Mr. Jowett arrived at Beyrout, and came the next day to Aintura. He is an excellent gentleman, and I am fully persuaded we ought to adopt his method in forwarding the cause of the Society.

*Sept. 20.* Hannah Marone called on us: he said that the image of a calf has been found among the Druses. As Hakem Bamerhe, who seems to be the author of the religion of the Druses, was in Egypt, it should seem that they received this idol from that country. Mr. King suspects the Druses to be descendants of the ten tribes.

*Sept. 23.* Brother King arrived from Dir Alkamir, where he resided for some time, to learn the Arabic tongue. I have never regretted one single moment having made the acquaintance of those two American brethren, and having laboured with them.

*Sept. 29.* Brother Fisk and myself together made an excursion to the Syrian convent, Dir-Alsharfi, and the fine convent, Bizmar. The archbishop Gabriel, whom we saw on our former visit at Sharfi, had written to us, and requested copies of the Scriptures; on our arrival at Sharfi, we learned that he was at Bizmar, the residence of the Catholic Armenian Patriarch, about one hour N. E. of Sharfi. We were very civilly received there by the Armenian Patriarch; his name is Gregory. We met there an Armenian bishop whom I knew at Aleppo. Bizmar is a seminary of ecclesiastics. There are twenty young men in that college, who study grammar, poetry, rhetoric, philosophy, and theology. They pur-

sue their study in Armenian. We had a long discussion with the bishops. The archbishop Gabriel, and the Armenian bishop of Aleppo, and a young priest who speaks Italian, bought ten copies of the Scriptures privately, but begged us not to tell the patriarch, or anyone else in the convent.

*Sept. 30.* Brothers Fisk, King, and myself, left Aintura, and arrived in the evening at Jibeil, six hours distant from Aintura.

The village contains about four hundred houses. The inhabitants are Mussulmen and Maronites.

*Oct. 1.* We arrived at Batroon, and took our lodging in the house of a priest. The priest and some other Maronites sat down with us on the ground. We spake to them of Jesus Christ; the priest listened with great attention, and so did the other persons about him. The priest said to his flock, "These are different from all the Franks we have hitherto seen, for the Franks generally speak only about eating, and drinking wine, brandy, &c." We sold there to priests and other persons, eighteen copies of the Scriptures, and gave away five copies.

*Oct. 2.* We arrived at Tripolis, and we were hospitably received by Signor Catzifio, the British agent of that place. At Tripolis are 15000 inhabitants, chiefly Mussulmen, 500 Greeks, and 10 Jewish families, and a few Maronites.

*Oct. 3.* I went in the market place, and sold some Bibles and Testaments; a Mussulman with a green turban, and consequently of the lineal descendants of Mahomed, the false prophet, and another Mussulman of respectability, bought an Arabic Bible and a Testament, the written word of that prophet, who shall be heard—of the prophet of all prophets. Many people came to the house of Signor Catzifio, and we sold eighty-five copies of Scriptures for about twenty dollars, and gave away fifteen Testaments and sixty-five tracts. A Turk bought three copies of Gencsis. I gave a copy of the Hebrew prophets, and another of the New Testament to a respectable Jew residing at Tripolis.

When I went in the market-place to-day, a Christian desired to buy a New Testament; I set a price upon it, the Christian replied that I asked too much; a Mussulman, who stood present, said to the Christian in an angry tone, "Will you not give three piastres even for the Gospel?" the Christian blushed, and gave the money.

*Oct. 4.* We left Tripolis, and arrived in the evening at the large convent of Maronites, called Mar-Antonio Kas-haya, where above 100 dirty, stupid, and ignorant monks reside. They have a printing press, but they only print mass books. The superior told us that he had heard for a certainty that the English baptize their children with the blood of a dove; we asked him whether he knew any thing of languages; his answer was worthy of a monk, "Of what use, (said he,) are languages?" Mr. King observed that the Hebrew and Greek are very useful for the better understanding of the Scripture text; he replied, "We have commentators who have sufficiently explained the text."

The Maronites of this country administer the sacrament to the laity in one kind, the Greek Catholics in both. They shewed Mr. King the Arabic translation of the Bible, with the Latin Vulgate, the monks believed the Latin to be the Hebrew. Long conversations took place about the doctrines of the Gospel, and they lasted almost the whole day, and a great part of the evening.

*Monday, Oct. 6.* We arrived at Canobin, and called on the Patriarch of the Maronites; his name is Joseph, he received us civilly, and invited us to dine with him; we left him an Arabic Bible, and Syrian Testament; his title is Patriarch of Antiech, and successor of Saint Peter.

*Tuesday, Oct. 7.* We went to the cedars of Lebanon. I counted thirteen large and ancient cedars, besides the numerous small ones, there are in the whole 387 cedars.

We arrived the same day at Besherre, and were kindly and hospitably received by Sheikh Georges, who knew the traveller, Mr. Grey, and our

friend, Tommaso Alkushi. We gave some Testaments to priests. We met there a catholic missionary, of the Carmelite order, who was at Mousul and Bagdad.

Oct. 9. We took a view of Baalbeck, and its mighty ruins. The Arabs believe that the devil was the builder of that mighty castle, the ruins of which have defied the revolutions of so many centuries. And the Arabs may not be very wrong in their belief. It was a mighty temple, but it is now deserted, and thus all temples built of stone shall be deserted and broken down: but there was a temple which was broken down, and built again in three days!

"A young Turk now governs the town of Baalbeck, he has the title "Emir, Prince," he is still young, but old in wickedness; he quarrelled for several years with his uncle, who lived not far from Baalbeck; the Emir of Baalbeck tried to lay hold of his uncle, and put him in prison, but the uncle escaped; the Emir finally sent a messenger to him with friendly words, and they made peace together. The very day we arrived at Baalbeck, the thunder of cannons, and the shouts of soldiers announced the arrival of the Emir's uncle, and we saw them both on horseback, the uncle and nephew. The same evening, the Emir gave orders to put his uncle in chains, and cast him into prison, which was done.

Oct. 10. We arrived at Sahle, and were received kindly by my friend the Greek Catholic Bishop Ignatius Uguri, whom I mentioned in my journals of last year. We gave him a copy of the Arabic Genesis: he requested a whole Bible, which we promised to send him.

Oct. 11. We arrived at Mar-Efram, the residence of Petrus Giarve, patriarch of the Syrian catholics. He recognized me immediately; for he resided in the Propaganda when I was there. He told us that England did him harm, by publishing that he had received money from them, for it obliged him to give a great sum of money to the Turkish government. He further was obliged to write to his friends in France, that he, as a Roman

catholic, could neither be member nor accomplice of the Bible Society; he said that he had received the money without being under any obligation (*senza nessun obbligo*) as a mere charity, (*per una mera carita.*) The wretch is decidedly opposed to every thing which is good; we gave him an Arabic Bible, which he returned to us, and he ordered one of his monks, who had received a copy of the Syrian Testament, to return that also.

Oct. 15.—Leaving Aintura, I went to Beyrout, and there met dear Mr. Jowett, with whom I had some truly edifying conversations. I conversed in the night time till twelve o'clock with the Europeans, about the necessity of being born again in Christ, and by Christ. I sold all the Bibles I had taken with me from Aintura on the same day.

Oct. 16.—I dined with Mr. Jowett, and had a conversation with him upon the outpouring of the Holy Spirit.

Oct. 18.—Mr. Jowett went to Aintura, and Mr. King came to me from Aintura to Beyrout.

Oct. 19.—I preached in the British consulate, in Italian, in the presence of Mr. Abbott and his family, of Mr. King, and several Italians. I took for my text, 2 Cor. v. 18, 19. "And all things are of God, who hath reconciled us to himself by Jesus Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." I gave the gospels to a Jew of Algiers.

Oct. 21.—I set out for *Damascus*. I met a Turk in the road, who knew me when in Egypt; he told the others that I travelled about in the world, to give the Gospel to the whole world; one of the Turks, who was then present with his little son, desired me to give him an Arabic Gospel for his son. I slept the first night in the open air, near the khan called *Akhsham*.

Oct. 23. In the morning we were near the village called *Damas*. I observed Arab shepherds in the road, who uttered a rough sound, and the sheep at hearing it, came one after the other. It reminded me of the parable in John x. 1—4.

*Friday, Oct. 24,* I reached the fanatic town of Damascus, by the gate of Mecca. It is sin in whatever place we proclaim the Lord's name, if we trust in our own strength, but it were both sin and madness to do so at Damascus.

I heard at Damas (six hours' journey from Damascus), the news that the high priest of the Jews, Joseph Abulafia, and R. Farkhi, prime minister to the Pasha, both of whom I knew at Aleppo, with twelve others of the principal Jews at Damascus, were put in prison by express order of the Sultan, from Constantinople. It is left to them either to pay 40,000 purses of piastres, or to lose their heads. A renegado was appointed prime minister instead of the Jew, and the Turks began to shout, saying with smiles, "Praise be to the Lord! a curse upon Raphael, their Kliakham! a curse upon all the Jews, their fathers, mothers, grandfathers, grandmothers, their children, and their children's children."

I arrived at Damascus in the morning, much tired with the journey. I was advised at the gate to put on a coloured turban, and to enter the town on foot, for no Christian is permitted to ride into the city, not even on an ass. The Turk, (to whom I was recommended by Mr. Abbott,) at length sent an ass driver with me to the convent of the Capuchins, to the superior of which I had a letter of introduction. I was received civilly, and a room in the convent assigned to me.

In the evening, Monsieur Sciana, a Jew, for whom I had a letter of introduction, called on me. He seems to be a gentleman, and he is the only respectable Jew who ventured to remain in this city, in a moment so direful, not only to the Jews of Damascus, but to those of all Palestine. Sorrow was expressed in the countenance of Sciana. He wept. And I said to him: "Your priests sigh, your virgins are afflicted, and you are in bitterness."

Sciana. "Yes, for our high-priest and our prince is in captivity." He invited me to come to him next Sunday.

You will be surprised to learn that the superior, and all the other priests of

Terra Santa honoured me with a visit, and told me that they had heard of me two years ago, and that they expected to see me in their convent. They were very polite. I know not yet, however, how far I may take this unexpected visit for good coin, and how far I should consider them as false brethren, who come in privily to spy out our liberty which we have in Christ Jesus, that they may bring us into bondage. O Lord! let the truth of thy Gospel continue with me, that I may give place to them by subjection, no, not for an hour.

The superior of the Capuchin convent is to give me lessons in Arabic; but he affords me no encouragement in my views: he tells me that the Jews are now too much in confusion to think of Moses and the prophets, I tell him in reply, that now is the time to remind them of Moses and the prophets. Another Capuchin tells me, That the Christians at Damascus are decidedly against the object of the Bible Society, and that no Christian at Damascus will ever purchase the Bible from Englishmen. I did not think it a proper time to enter into discussion with them, but I shall try to go on with the Jews of this place. I go to the Pasha to-morrow morning, and if I find him kindly disposed, I shall beg of him the lives and liberty of my brethren in prison. Oh, that they might find life and liberty in Christ and his Gospel!

*Damascus, Oct. 25, 1823.*—I went this afternoon in the Jewish street; I hoped at least to find the nephew of the high priest Rabenu Abulafia, but even he was put in prison. It was an awful sight. I saw weeping women, crying children, and old men trembling who were praying. An old Jew turned his face towards Jerusalem, and prayed in a weeping melody:

"O Lord, open thou my lips, and my mouth shall declare thy praise!

"Blessed art thou, O Jehovah, our God and the God of our fathers: the God of Abraham, the God of Isaac, and the God of Jacob. O God, great and terrible one! O God, most high! abounding in mercies!

“Thou, who dost possess all things—  
—who rememberest our fathers, wilt  
send a redeemer to their children’s  
children, for thy name’s sake in love !

“Sustaining by thy benevolence the  
living, and by thine abundant mercies  
quickeneth the dead, raising up those  
that fall, healing the sick, setting at li-  
berty those that are in bonds, and es-  
tablishing thy faithful word unto those  
that sleep in the dust.

“Who is like unto thee, O Lord of  
might ; or who may be compared with  
thee ; the king who killeth and again  
restoreth to life, and causeth salvation  
to flourish. We will sanctify and shew  
forth thy strength, with the mysterious  
words of the holy seraphim, in holy  
song as written by the hands of thy  
prophets.

“Holy, holy, holy, is the Lord of  
Hosts, the earth is filled with thy  
glory.

“The Lord shall reign for ever, thy  
God in Zion, from generation to ge-  
neration !”

I then said thus before them, “Our  
Father ! our King ! Cause the salva-  
tion of Israel to flourish for them  
speedily. Our Father ! and our King !  
exalt the horn of Israel once thy peo-  
ple. Our Father ! our King : bring them  
back by perfect faith before thee !”

The weeping congregation replied,  
“Amen !”

On going home, I was taken ill with  
fever, and went to bed. Sciam a Jew,  
called on me, and I had the satisfac-  
tion to tell him on my sick bed, that  
Christ was the angel who had redeemed  
me hitherto from all evil ; and the  
Lord enabled me, although in a fever,  
to explain him the great doctrines of  
Christianity ; and I gave to him a  
Bible and a New Testament, in which  
I had written the words : “Comfort  
ye, comfort ye my people, saith our  
God.”

*Tuesday.* Still in bed. Another re-  
spectable Jew called on me, who told  
me he had heard that I had long  
conversations with Rabbi Mendel  
at Jerusalem about religion, and that  
I knew to speak wisdom ; he told  
me he was of the sect of the Ha-  
sidim, and therefore disputed frequently

with Rabbi Mendel, who was a Pha-  
risee. He told me that the sect of the  
Hasidim begins to prosper in Poland,  
for their two great rabbies there, Rabbi  
Aran and Rabbi Beer, who were ene-  
mies, had become friends. He then  
asked me, “What wisdom I could tell  
him.” To which I replied thus : “I  
did not come here to flatter you in  
your expectations, and to tell you that  
you shall soon return to Jerusalem and  
be a great nation. I come not to tell  
you such things. This may soon take  
place, or it may not. We know not  
this, for we are no prophets. I came  
only to tell you that the blood of Jesus  
Christ of Nazareth cleanseth from all  
sin. If you are among those who shall  
be saved, and if you earnestly seek the  
salvation of your soul, this doctrine,  
that the blood of Jesus Christ cleanseth  
from all sin, will be to you the wisdom  
of God, and the power of God.”

This Jew patiently heard me speak  
of the designs of sacrifices in general—  
of the paschal Lamb—and of the pro-  
phesies accomplished in Jesus Christ.

*Wednesday, Oct. 29.* The Capuchin  
fathers, in whose convent I lodge,  
made a trial to convert me. One of  
them did not blush to ask me, “Why  
do you not worship images ?” (*Perche  
non adorate le imagini ?*) I replied,  
“St. John saith, Children, keep your-  
selves from idols.”

*Nov. 1.* I went out again, and was  
introduced to the Pacha of Damascus.  
His Excellency promised me his  
protection.

At Damascus there are 200,000  
Mussulmen, 4000 Rabbinist Jews,  
three families of Caraites, and  
12,000 Greek, Catholic, Syrian, and  
Armenian Christians.

The church of St. John Damascenus,  
is now a Turkish mosque, no Chris-  
tian is permitted to enter it.

The Pacha of Damascus this day  
threatened a rich Jew to order him to  
be put to death, if he did not imme-  
diately produce his treasures.

Mr. Pachi, a German gentleman,  
introduced me to some Jews, to whom  
I gave New Testaments. I wrote in  
every copy of the New Testament,  
“Comfort ye, comfort ye my people.”



I went this afternoon to see the Caraites Jews. I gave to them Hebrew Testaments, and preached the Gospel to them.

*Wednesday, Nov. 5.*—Padre Francesco, the superior of the Capucin convent, requested a copy of the Arabic Bible, and so did also the superior of the convent of Terra Santa, which I gave to them.

*Nov. 7.*—I am told by the Capuchin friars that there are Turks at Damascus, who go into Christian houses to drink wine and brandy, and to please the Christians, will make the sign of the cross, and curse Mahomed. In the evening I had a conversation with the fathers of Terra Santa about the true Church.

*Prior.* Have you ever read our authors upon divinity?

*Myself.* I have read Bellarmin, Bossuet, Fenelon, and Cornelius a Lapide.

*Prior.* What was the conclusion you drew after having read these authors?

*Myself.* That they contained several things which were true, and several things which are erroneous; and those things which are true in them, were taken from the Bible; and that we therefore ought always to recur to the holy writ, and not to the authority of a human writer, whether he be called a member of the Romish Church, or of the Church of England.

*Prior.* It is right that we take the Scripture for our chief guide, but there are certain points of doctrine in which the Protestants differ from Catholics: how can we ascertain which of the parties is right?

*Myself.* By the Scripture. The Scripture is the sword which must decide every point in question. Mention to me a doctrine in which the Protestants differ from Catholics, and let us examine it by the Scripture.

*Prior.* We Catholics say, that auricular confession is necessary for obtaining pardon from God, you say the contrary.

*Myself.* Shew to me a passage in Scripture in which auricular confession is commanded?

*Prior.* Jesus said to the leper whom he healed, "Go thy way, shew thyself to the priest;" by this we see, that one who will obtain pardon must confess his sins to the priest.

*Myself.* I see no such thing as auricular confession by this text, but the Scripture itself tells us the reason for

which Christ commanded him to shew himself to the priest, viz. to offer for the cleansing those things which Moses commanded—but he did not say, Go, and confess thy sins to the priest.

The Superior of the Capuchin convent then took up the argument, and said: "Augustin saith that this leper was not a leper in the flesh, but a leper in spirit, i. e. a sinner; by this we see, that Christ commanded confession to the priest."

*Myself.* I agree perfectly with the Roman divines, who maintain that the fathers of the church went too far in allegorical and mystical interpretations of Scripture. We have not the least reason to suppose that the leper mentioned in Matt. viii. was meant as a leper in spirit only. The whole context shews that he was a leper in body, in whom Jesus Christ manifested his power and omnipotence. Augustin however did not exclude the literal sense in his mystical interpretations, and even in his mystical comment he does not apply it to auricular confession.

*Prior.* How old is the church of England?

*I.* I do not talk about the church of England, but about the doctrine of Christ.

To-day I met a Maronite priest, called Abuna Michael, who is a very clever man. He spoke of the conversion of the Jews with an interest which I never heard displayed by a Christian of this country. He is very liberal, and it does not seem that his liberal mind has led him to infidelity, as is the case with other liberally minded Catholics of this country. He gives me lessons in Arabic—and he offered to sell Bibles at Damascus for the Bible Society without recompence.

*Nov. 10.* A Caraites Jew called on me whom I knew at Jerusalem, and to whom I there gave a New Testament: he said to me, "I really love Jesus Christ."

The wives of the Caraites Jews residing at Damascus, shew their hair, which the wives of the Rabbinist Jews are forbidden to do.

*Nov. 12.* Mr. Lewis arrived at Damascus, I introduced him to some Jews, and recommended him to Abuna Michael, from whom he took Arabic lessons. Mr. Lewis was so kind as to give me New Testaments for distribution among the Jews. Mr. Lewis delivered to me two letters, one from bro-

ther King, and the other from brother Fisk.

The Superior of the Convent of Terra Santa called on me to-day, and said: "I must speak to you on a subject which concerns the eternal life of a fellow creature, Mukhalla, a Christian, one of the most respectable families of this place, has become Turk, in order, as he says, to save his soul. His brother is afflicted, and cannot bear to stay longer at Damascus, to see his fine young brother united with the enemies of Christianity. Mahomed, for this is the name of the renegado, likes, however, to converse with his brother upon religion; and as he has heard that you, Mr. Wolf, have arrived here, wishes to have some conversation with you upon the authenticity of the Bible, and the divinity of Jesus Christ." The Superior asked me then, whether I should not be afraid to speak with him. I immediately made myself ready to go to him, but the Superior of Terra Santa went and brought the renegado, with his brother the Christian, Joseph by name. I said immediately to the renegado, in the presence of his brother: "You have forsaken a dear Saviour, you have abandoned the Lord Jesus, who alone is mighty to save you: you have left the light of lights, and have cast yourself into utter darkness—return unto him, return to Jesus, who propagated his religion by the demonstration of the Spirit, through the instrumentality of poor fishermen, whilst Mahomed, whose religion you have now embraced, propagated his religion by the sword, as his followers do at this present day, and by oppression, tyranny, and the shedding of the blood of wretched Christians.

The Capuchin friar, who was present, said: "God grant that these words may be of use to his soul."

The renegado desired proofs that the Jews have not corrupted the Bible? among other proofs I said:

1. The Bible contains prophecies which have been fulfilled many centuries after they were written down—how could the Jews have forged such prophecies?

2. Many of those prophecies predict things against the Jews.

3. If they had had a mind to pervert the Bible, they would have perverted those passages of Scripture which describe their stiff-neckedness and unbelief.

The renegado then said: "You must come to-morrow to the house of my brother, where you will meet three other Turks—you need not be afraid to state to us your reasons for disbelieving the Koran.

I. I hope, by the grace of God, not to be afraid even before the mufti, to defend the cause of Jesus my Lord."

Nov. 11. I went to the renegado, where the three Sheiks already expected me.

Sheik. Why do you travel about in this country?

I. To preach to the Jews salvation by Jesus Christ, who is the Son of God, and who is mighty to save poor perishing sinners; and now I am rejoiced that I have an opportunity of telling you that there is only one name given by which men can be saved, and this is the name of Jesus Christ.

Sheikh Abdallah. (The superior of Terra Santa was present.) Can you comprehend with your reason that God should have a Son?

I. Can you comprehend God himself with your reason—Can you comprehend how a large tree can grow from a little seed?

In short, the conversation lasted four hours. They read with great attention, Isaiah ix. liii. and Jeremiah xxxi. and requested Arabic Bibles, which I sent to them next day, and obtained from the depository, which was in the hands of Mr. Lewis. Padre Villardelli, the Superior of Terra Santa, then conversed with them, and produced proofs of the Trinity from Aristotle. One of the Sheiks observed, that it is an axiom with philosophers, that the Infinite Being cannot unite itself with a finite creature, and for this reason it was impossible for God to become man. The Superior justly denied the correctness of such an axiom.

The Maronite like the Greek priests have no salary, but eat and drink every day in one of the houses of their respective flocks. The brother of the renegado, and the renegado himself, made to me a present of two Arabic manuscripts; the latter gave me the thousand and one nights\* in Arabic.

Nov. 14. The high-priest of the Jews of Damascus sent me word some days ago, that as he was released from prison, after paying a great sum, he should be glad to see me, as soon as

\* The Arabian Nights, called every where but in England, mille et une nuit

the business with the other Jews in prison was settled. I intended therefore to have introduced Mr. Lewis to-day to the high-priest, but they are still too much in confusion. But I introduced him to two other Jews, and I talked with several Jews in the street about Jesus Christ: it is very easy to explain to the Jews in the Hebrew tongue, the simple doctrine of the Gospel. Two of the Jews went with me to my room.—Mr. Lewis attended, and I read to them the liid of Isajah, and one of the Jews, who seemed to be seriously disposed, asked hastily, “Of whom does the prophet speak?”

I. Of Jesus of Nazareth!—I gave to both Hebrew Testaments, and one Hebrew Bible, with which Mr. Lewis was so kind as to furnish me on the part of the Jews’ Society.

(To be continued.)

DOMESTIC.

BEDFORD ASSOCIATION.

THE Anniversary of this Association was held at the County Hall, Bedford, on Tuesday, July 13; The Rev. Thomas Webster in the Chair. The Report was read by the Rev. T. S. Grimshawe, secretary, and the several resolutions were moved and seconded by Rev. P. Beachcroft, and Rev. W. A. Evanson; Rev. Mr. Tattam, and Rev. Charles Simeon; Rev. T. Grimshawe, and Rev. Mr. Whit-

tingham; Rev. Mr. Clarkson, and Rev. Mr. Madden; Rev. Mr. Mudge, &c.

We are happy to add, that the Ladies’ Association which was organised last year, held its first Anniversary Meeting in the evening, when the attendance was gratifying both from the number and the interest evidently felt by all present. The meeting was indebted to the Rev. Mr. Webster for his kindness in presiding over it, and was addressed by Rev. Messrs. Grimshawe, Evanson, Simeon, and Madan. The cause of Israel is, we hope, deeply rooted in the hearts of many friends of truth in Bedford and its vicinity. By the efforts of the Ladies’ Association, the contributions have nearly doubled those of any preceding year. Two sermons were preached on the preceding Sunday, July 11, at St. Paul’s Church, by the Rev. Charles Simeon. The attendance was highly respectable. It is pleasing to observe that some of the Jews resident in Bedford, were present at the sermons, and also at each of the meetings, and seemed to pay a serious and respectful attention to what was delivered.

CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                          |    |    |    |
|--------------------------------------------------------------------------|----|----|----|
| Bowen, Lieut. G. M. C., 3d R. V. Batt. Jersey .....                      | 10 | 0  | 0  |
| Byard, Miss, collected by her .....                                      | 0  | 13 | 3  |
| Cuninghame, R., Esq., Sea Bank, Saltcoates, Ayrshire, N.B. ....          | 25 | 0  | 0  |
| Currer, Miss R., Eshton Hall, Gargrave, York                             |    |    |    |
| For General Purposes.....                                                | 10 | 10 | 0  |
| For Hebrew Old and New Test. ....                                        | 10 | 0  | 0  |
|                                                                          |    | 20 | 10 |
| Goldsmidt, Mr. Henry, Clevedon, near Bristol .....                       | 10 | 10 | 0  |
| Gratitude to Messias by a Friend to Israel .....                         | 10 | 0  | 0  |
| H.—Friend .....                                                          | 5  | 0  | 0  |
| Knight, Mrs. G., Harwell..... (Palestine Fund.)                          | 1  | 1  | 0  |
| Mortlock, Miss Mary Marsh, Produce of Jew-box, 3d year ....              | 14 | 6  | 6  |
| Seynoar, Right Honourable Lord Robert, by Rev. J. H. Stewart             | 50 | 0  | 0  |
| Abingdon, G. W. Birkett, Esq., Wallingford, by Mr. J. Fletcher, jun..... | 10 | 0  | 0  |
| Bedford, by Rev. H. Tattam .....                                         | 15 | 15 | 8  |

|                                                                                                                                                           |     |    |    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
| Bedford, St. Paul's (Rev. J. Hemsted, <i>Vicar</i> ), collected after two sermons by the Rev. C. Simeon, deducting expences £6. 2s, by Rev. H. Tattam.... | 14  | 15 | 4  |
| Do. Ladies, by Ditto .....                                                                                                                                | 24  | 0  | 9  |
| Do. Henlow, by the Rev. W. B. Hayne, by Ditto .....                                                                                                       | 7   | 9  | 6  |
| Cheltenham, by Rev. F. Close .....                                                                                                                        | 6   | 11 | 0  |
| Clewer, by Mrs. Davis .....                                                                                                                               | 10  | 12 | 5  |
| Colchester, a Lady, portion of the profits of a book entitled "Select Passages," by C. Boutflower, Esq. (For Palestine Fund)                              | 25  | 0  | 0  |
| Ditto, Clare, Suffolk, (Rev. H. Blunt, <i>Vicar</i> ), collected after a sermon by Rev. C. Simeon, deducting expences 5s., by Ditto .....                 | 17  | 9  | 2  |
| Derby, by Rev. Robert Simpson .....                                                                                                                       | 100 | 0  | 0  |
| Douglas, Isle of Man, by Lewis Geneste, Esq. ....                                                                                                         | 31  | 5  | 6  |
| Exeter, by Miss F. E. Woolcombe .....                                                                                                                     | 13  | 1  | 10 |
| Gainsborough, by Rev. G. Beckett .....                                                                                                                    | 22  | 0  | 0  |
| Glasbury, by Mrs. Jones .....                                                                                                                             | 3   | 0  | 0  |
| Hereford, by Mrs. Love .....                                                                                                                              | 16  | 0  | 0  |
| Huddersfield, Miss Houghton, Edgerton .....                                                                                                               | 10  | 0  | 0  |
| Hull, by Mr. J. Hudson, jun. ....                                                                                                                         | 75  | 18 | 9  |
| Littlebury, (Rev. H. Bull, <i>Vicar</i> ), collected after a sermon by Rev. Mr. Goode, deducting expences, £1. 3s. ....                                   | 8   | 19 | 0  |
| Do. by Mrs. Bull .....                                                                                                                                    | 4   | 10 | 6  |
| Do. Mr. W. Grover, by Rev. H. Bull. (Heb. O. & N. Test.)                                                                                                  | 1   | 1  | 0  |
| London:—Blackheath, by the Hon. Mrs. Foy.....                                                                                                             | 8   | 15 | 0  |
| Wanstead, by Miss E. Saunders. (For Palestine Fund)                                                                                                       | 2   | 3  | 6  |
| North Shields, by F. Chapman, Esq. ....                                                                                                                   | 7   | 18 | 8  |
| Rannds, Northamptonshire, (Rev. E. B. Lye, <i>Rector</i> ), collected after a sermon by Rev. R. A. Hannaford ..                                           | 7   | 15 | 0  |
| Retford, Nottinghamshire, by Rev. J. W. Brooks ...                                                                                                        | 20  | 0  | 0  |
| Rumsey, by Rev. J. Crabb .....                                                                                                                            | 3   | 11 | 0  |
| Scotland:—Edinburgh, J. F. Gordon, Esq., .....                                                                                                            | 2   | 13 | 9  |
| Glasgow Society, by John Macintosh, Esq. (For Palestine Fund)                                                                                             | 60  | 0  | 0  |
| Do. by do. (Heb. O. & N. Test.)                                                                                                                           | 11  | 14 | 0  |
| Haddington, by W. Hunter, Esq., Treasurer .....                                                                                                           | 3   | 16 | 0  |
| Leith Bible Society, by Rev. W. F. Ireland, D. D. (Heb. O. & N. Test.)                                                                                    | 40  | 0  | 0  |
| Shaftsbury, by Mr. Jesse Upjohn .....                                                                                                                     | 1   | 15 | 0  |
| Titchmarsh, a few friends by the Honourable Mrs. Powys.....                                                                                               | 3   | 6  | 0  |
| West Bromwich, by Miss Catharine Giles .....                                                                                                              | 3   | 3  | 0  |

The Receipt of the first half of a Bank Note, value £ 100, dated August 15th, is acknowledged as requested.

#### NOTICES TO CORRESPONDENTS.

It is with extreme reluctance that we feel obliged to inform *Ασθενης* that we cannot comply with his request, to insert papers without exercising the right of editorial correction. Matter, however good in itself, must often be curtailed as unsuited to our work, or inadmissible from its lengthiness. We are not aware of having altered any sentiment in his communications, and we *abridged* as little as possible. We trust that his simple desire to do good, will prevail with our valued correspondent to resume his pen in the service of our cause; and that he will not expect us to pledge ourselves in a way that would render the office of Editor quite nugatory. We reluctantly add, that his last paper is so very diffuse, and in many parts so *illegible*, that it is not possible to insert it.

We have to acknowledge the receipt of a letter from Rabbi Hart Simonds, which has been forwarded to J. B. according to his request.

We desire also to acknowledge a further communication from Rabbi Crooll. *Φιλα* will be inserted.

The letter and packet of J. A. B. have been received.

We consider ourselves much obliged to the Committee of the Home Missionary Society for their kind communication.

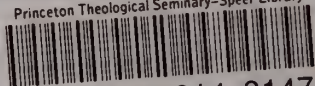


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